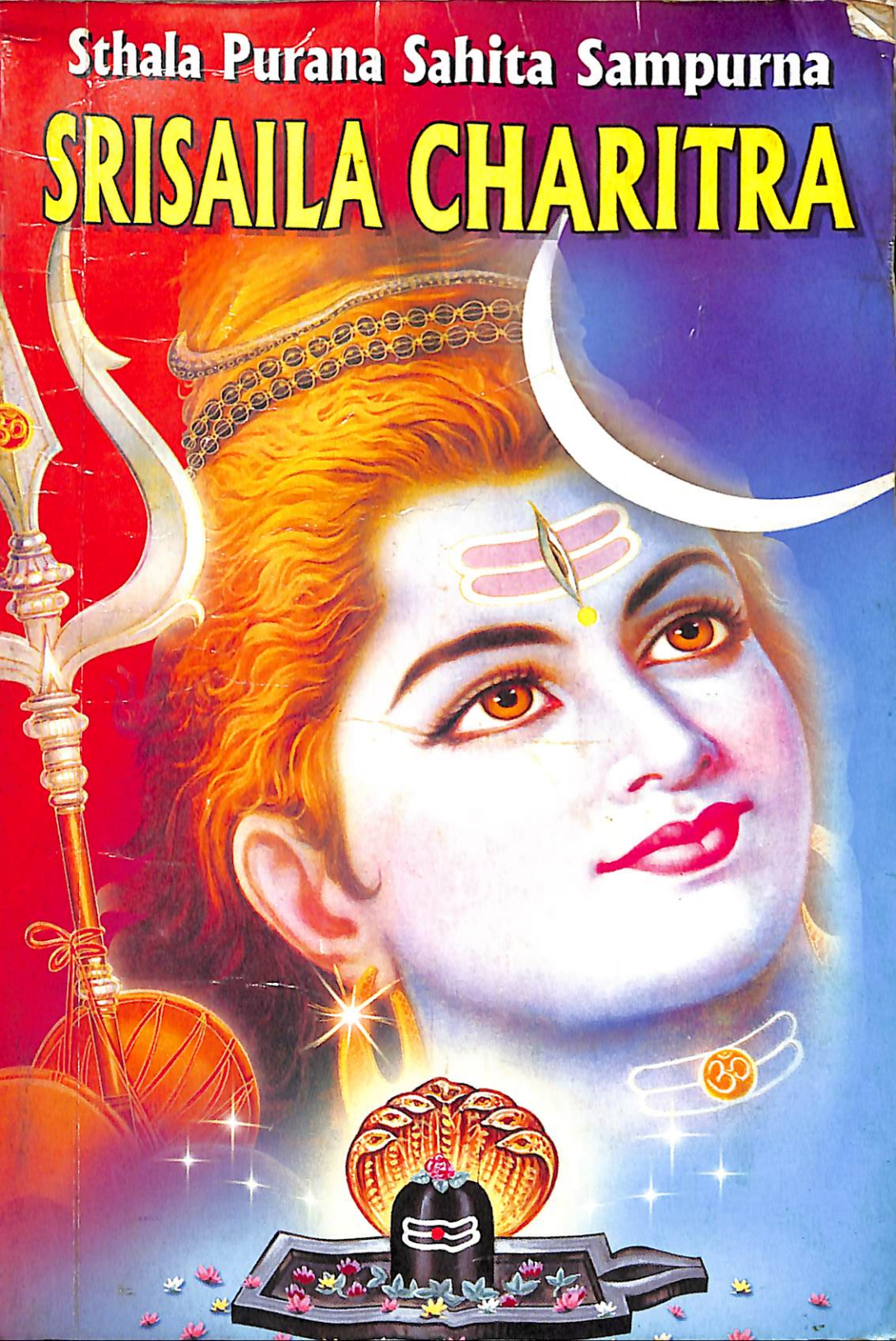
Sthala Purana Sahita Sampurna

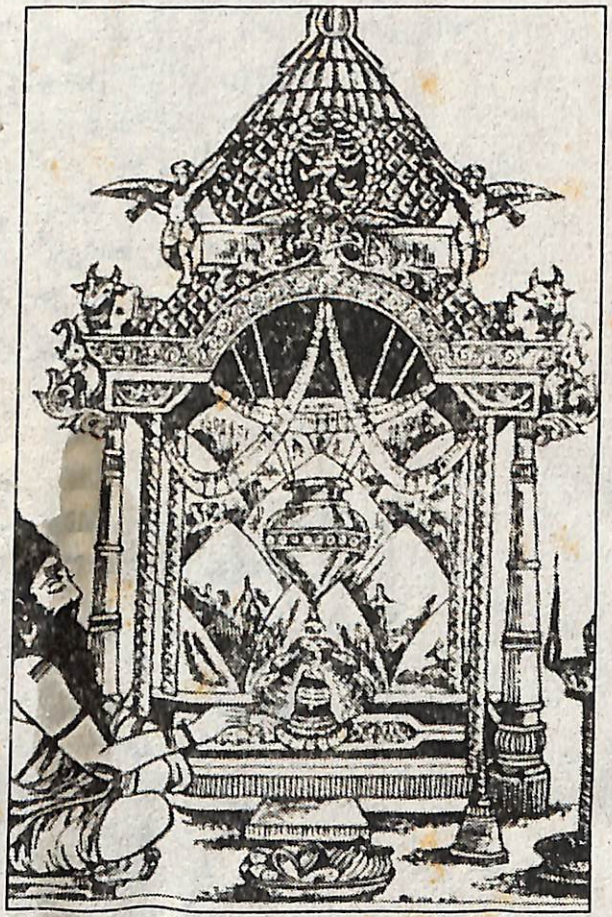
SRISAILA CHARITRA



sthala purana sahita sampurna

SRISAILA CHARITRA

Patalaganga, mahanandi, Omkara Kshetram
mythalogical and historical vangmaya sarvaswa



G.V.S.SON

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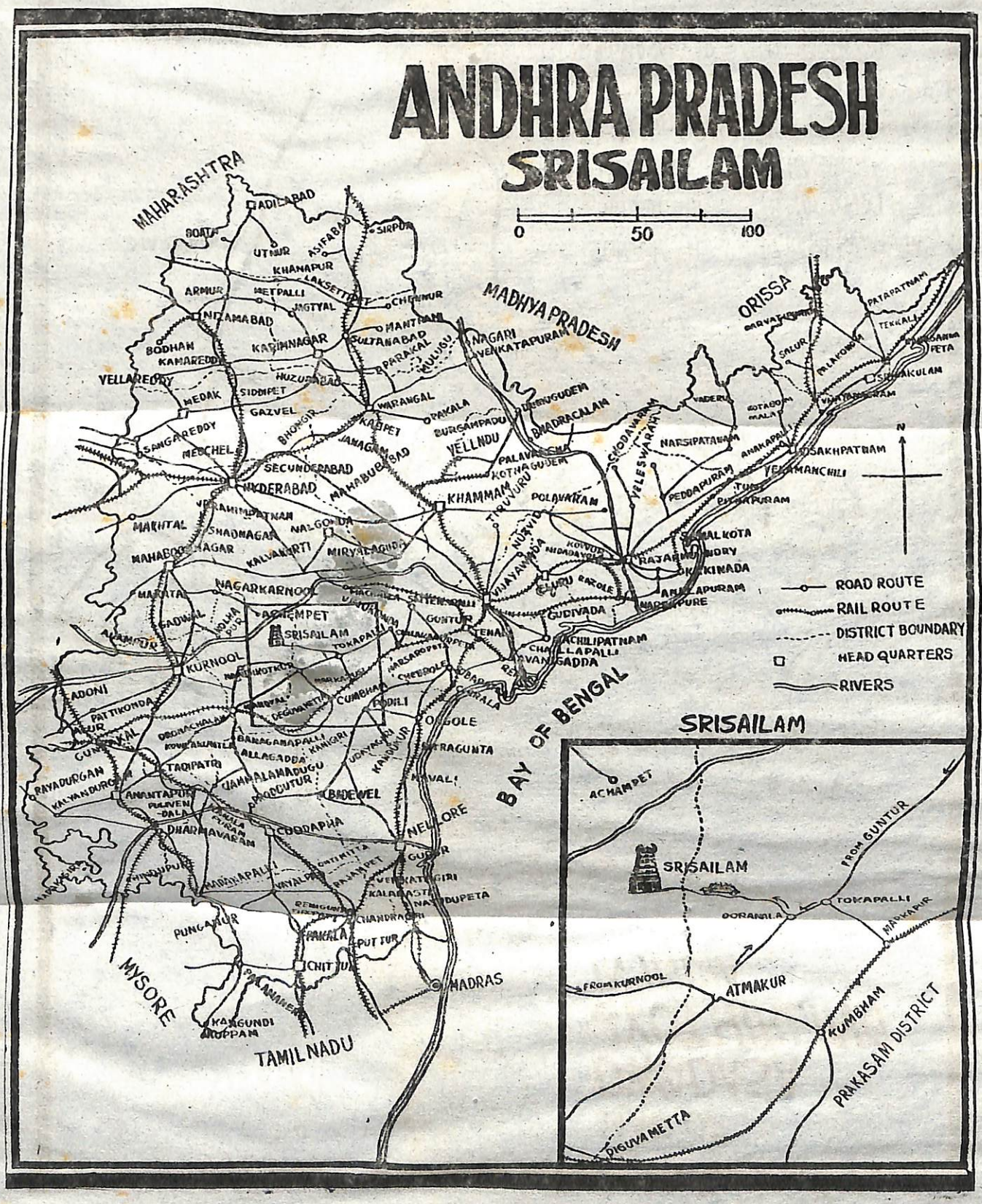
ANDHRA PRADESH
SRISAILAM
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MAHARASHTRA
MADHYA PRADESH
ORISSA
BAY OF BENGAL
MYSORE
TAMILNADU
ADILABAD
UTNUR
KHANAPUR
ARMUR
METPALLI
JAGTYAL
NIZAMABAD
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BODHAN
KAMAREDDY
YELLAREDDY
MEDAK
SIDDIPET
GAZVEL
SANGAREDDY
MEDCHEL
SECUNDERABAD
HYDERABAD
MAKHTAL
SHADNAGAR
MAHABOOBNAGAR
NAGARKARNOOL
ACHEMPET
SRISAILAM
KURNOOL
ADONI
PATTIKONDA
RAYADURGAN
ANANTAPUR
DHARMAVARAM
CUDDAPHA
PUNGANUR
CHITTUR
KANGUNDI
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NELLORE
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BADEWEL
CUMBHAM
PODILI
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CHALLAPALLI
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RAJAMUNDRY
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NARSIPATANAM
PEDDAPURAM
YELESWARAM
CHODAVARAM
VADERU
SALUR
PALAKONDA
TEKKALI
PATAPATNAM
SRIKAKULAM
VIZAGANNA PETA
VIZAGAPATNAM
SAKHPATNAM
YELAMANCHILI
TUNI
PITHAPURAM
SAMALKOTA
KOTHAGUDEM
BHADRACALAM
DURUGUDEM
PALAVANCHA
KHAMMAM
POLAVARAM
TIRUVURU
NUZVID
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DISTRICT BOUNDARY
HEAD QUARTERS
RIVERS
N
SRISAILAM
ACHAMPET
SRISAILAM
FROM GUNTUR
TOKAPALLI
DORANALA
MARKAPUR
FROM KURNOOL
ATMAKUR
KUMBHAM
PRAKASAM DISTRICT
DIGUVAMETTA

sivarchanakramam

GANAPATHI DHYANAM

!!SLOKA!! Pranamya Sirasa devam gouriputram vinayakam
Bhaktaavasam smarennityam aayushkaamastha siddhaye !

SIVA DHYANAM

!!SLOKA!! Namo Devadi Devaya Trinetraya Mahatmane
Raktha Pingala Netraya Jata Makuta Dharine
Bhoota Bhetala Jushtaya Mahabhogopaveethine
Bheemaattahasa vaktraya kapardine sthanave Namaha.

POOJA

1. Om Maheswaraya Namah
2. Om Maha Devaya Namah
3. Om Sarveswaraya Namah
4. Om Sivaya Namah
5. Om Sankaraya Namah
6. Om Saaswataya Namah
7. Pasupathaye Namah
8. Uma Pathaye Namah
9. Om Brahmadi pathaye Namah
10. Om Parameswaraya Namah
11. Om Bhasmaanga Raagaya Namah
12. Om Maheshwasaya Namah
13. Om Nityaya Namah
14. Om Suddhaya Namah
15. Om Mruthyumjayaya Namah
16. Om Bhootesaya Namah
17. Om Mrudaya Namah
18. Om Sarvaya Namah
19. Om Sada Sivaya Namah
20. Om Abhavaya Namah
21. Om Sarvajnaya Namah
22. Om Bheemaya Namah
23. Om Vaasudevaya Namah
24. Om Tripurantakaya Namah
25. Om Parvathi pataye Namah

Hara Hara Mahadeva - Sam bho Sankaraya Namaha
(Recite these 25 Namas while worshipping sivabhisheka)

PRAYER

!!SLOKA!! Aatmaatwam Girijamatihi Sahacharah Pranassariram gruham
Pooja the Vishayopabhoga Rachana Nidra Samadhi Sthitihi
Sancharah padayo Pradakshinavidhihi stotradi sarvagiro
Yadyatkarma karomi Tattadakhilam Sambhotavaaradhanam !!

!!SLOKA!! Sri saila Sange vibudhati sange-Seshadri Srinage pisadavasantam
Tamam Arjunam Mallikaapurvamekam - Namaami Samsaara samudra setum !!

(Meditating like this, light the camphor - show round the god and Namaskar)

SRI SIVASTOTTARA SATA NAAMAAAVALI

(To every Name add "OM" in front and "Namaha" Last)

Om Sivaya Namaha
Maheswaraya
Sambhave
Pinakine
Sasi Sekharaya
Vama Devaya
Viroopakshaaya
Kapardine
Neela lohitaya
Sankaraya 10
Soola panine
Khatwangine
Vishnu vallabhaya
Sipivishtaya
Ambicanathaya
Sri kamthaya
Bhakthavatsalaya
Bhavaaya
Sarvaaya
Trilokesaya 20
Siti kanthaya
Sivaapriyaaya
Ugraya
Kapaaline
Kaamaarine
Andhakaasura sudanaya
Gangadharaaya
Lalaatakshaya
Kaala kaalaya
Krupanidhaye 30
Bheemaya
Parasu Hasthaya
Mriga panine
Jataadharaya
Kailasa vasine
Kavachine
Kathoraya
Tripuranthakaya
Vrishankaaya
Vrushabhaarudhaya 40
Bhasmodhulitavigrahaya
Saama Priyaya
Sarva Mayaaya
Trayeemoorthaye
Aneeswaraya
Saravajnaaya
Paramaatmaaya
Soma Suryagni lochanaaya
Havishe
Yajna mayaaya 50
Somaaya
Panchavaktraya
Sadaasivaya
Visweswaraaya
VeeraBhadraya
Gana Naadhaya
Prajapathaye
Hiranya Rethaya
Durdharshaaya
Girisaaya 60
Gireesaaya
Anghaaya
Bhujanga Bhooshanaya
Bhargaaya
Giridhanvine
Giri priyaaya
Krithi Vaasaya
Purarathaye
Bhagavathe
Pramadhadhipaya 70
Mrithyumjayaaya
Sookshma tanave
Jagaddwyapine
Jagadgurave
Vyomakesaya
Mahasenajanakaya
Charu vikramaya
Rudraya
Bhoota pathaye
Sthhanave 80
Ahirbhudhnyaya
Digambaraaya
Astamurthaye
Anekaatmaya
Saatwikaaya
Suddha vigrahaaya
Saaswathaya
Khandaparasave
Ajaaya
Paasa Vimochakaya 90
Mrudaaya
Pasupathaye
Devaaya
Mahaa Devaya
Avyayaaya
Hariye
Pooshadantabhetre
Avyagraya
Dakshadhvara Harya
Haraya 100
Bhaganethra Bhide
Avyakthaaya
Sahasraakshaaya
Sahasra paadave
Apavarga pradaaya
Ananthaaya
Taarakaya
Parameswaraya 108

SRI BHRAMARAMBA MALLIKARJUNA STHOTHRAM

1. *Namassivaabhyam nava youvanaabhyam*
   Parasparaslista vapurdharabhyam
   Nagendra kanya vrushaketanaabhayam
   Namo nama ssankara parvatheebyam !!

2. *Namassivaabhyam vrushavaahanaabhyam*
   Virinchi vishwnivindra supoojithabhyam
   Vibhoothi paateera vilepanaabhyam
   Namo nama ssankara parvatheebhyam !!

3. *Anagham janakam jagathaam prathamam*
   Varadam karasoola dharam sulabham
   Karunaambunidhim kalushaapaharam
   Pranamami maheswra mekamaham !!

4. *Amlam kamalodbhava geeta gunam*
   Samadam samadaasura naasakaram
   Ramaneeya ruchim kamaneeya thanum
   Nama sambasivam natha paapa haram !!

5. *Sivam sankaram bandhuram sundaresam*
   Natesam gireesam manesam suresam
   Dinesendunethram sugathram mrudani
   Pathim Sri gireesam hrudimbhavayaami !!

6. *Bhrumgee chhanatanothkata karimada graahee sphurun madhava*
   Hlaado naadayutho mahasithavapuhu pancheshu baana dhrutha
   Sathpashassumano vanayshu sa puna ssakshanmadde yahmano
   Raajeve bhramaraadhipo vihara thaam srisaila vaasee vibuhu !!

7. *Somothamsa ssuraparishada mesha jeevaathu resshah*
   Paasacheettha padayougajusham pullamallee vikaasah
   Dhyeyoh devah prakatitha vadhooroopa vaamaathma bhaagah
   Srisailaagre kalithanvasathi vriswa rakshaadhureenah !!

8. *Yenum paanau sirasi tharunollasa mennamka knandum*
Paarswe vaamevapushi tharuneem dhrukshu kaarunya leelaan
Bhoothim phale smitha mapi mukhe gaanga mambhah kapardhe
Bhibhra thpremna thribhuvanamakhilam sreegireesassa paayaath

9. *Sreesaila swarnasrunge manigana khachite kalpa vrukshaliseethe*
Spheethe sowvarnaratna sphuritha navagruhedivya peethe subharhe
Aaseena ssomachooda ssa karuna nayana ssangana ssmeravakathra.
Ssambhu sree bhrama reesah prakatitha vibhavo devathasarava bhaumdh!!

10. *Yoga yogi brunda hrudayambuja raajahamsi*
Mandasmitha sthutha mukhee madhukaitabhagnee
Vighnandhakaara thata bhedapateeyasee sa
Moorthyph karothu kuthukam bhramarambi kaayah !!

11. *Kasthuree thilakanthi thendu vilasa thprodbha siphalosthali*
Karpooradrava misrachoorna khapuraa modollasa veetikam
Lolaapanga tharangithai rathikrupaasaarai rnatha nandi neem
Srisaila sthiranivasineem bhagavatheem sree maatharam bhaavaye !!

12. *Raaja nmthhamaraala manda gamanaam raajeeva pathrekshanaam*
Raajeeva prabhavaadi devamakutaih raajathpadaam bhoruhaam
Raajeevaa yatha pathra manditha kucham raajaadhi raajeswareni
Srisaila sthiravaasineem bhagavatheem sree maatharam bhaavaye !!

13. *Sreenaadhaadrutha paalitha thribhuvanaam sree chakra sanchaarineem*
Gaanaasaktha manogna yowvana lasa dgandharva kanya drudham
Deenaavaa mathivela bhagyajananeem divyaambaraalam krutham
Srisaila sthiravaasineem bhagavatheem sree maatharam bhaavaye !!

14. *Ubhav darveekumbav mani kanaka sambhavithav gunav*
Dadhaanaa paanibhyamamrutharasa mrustanna kalithav
Kalladyaa kalyaanee kalitha sadanaa sree giri sikhara
Sya sow bhramaryamba rachayathu ma distardha vibhavam

(Ithi Sree Bhramaramba mallikarjuna sthuthihi)

SRISAILA MALLIKARJUNA SUPRABHATHAM

1. *Praaathah smaraami gananaatdha manaadha bandhuram*
Sindhoorapoora parisobhitha ganda yougmam
Uddhaanda vighna parikhandana chanda dandam
Aakhandalaadi suranaayaka brunda vandhyam

2. *Kalaabhyam choodalamkrutha sasikalaabhyaam nijathapaha*
Phalaabhyaam bhaktheshu prakathitha phalaabhyaam bhavathume
Sivaa bhyaamastholla thribhuvana sivaabhyaam hrudipuna
Rbhavaabhyaa maanaanda sphura danubhavaabhyaam nathiriyam!

3. *Namsthe namasthe mahadeva sambho*
Namasthe namasthe krupapoorna sindho
Namasthe namasthe prapannarthma bandho
Namasthe namasthe mamasthe mahesa.

4. *Saswa chhreegiri moordhani thrijagatham rakshakruthim samstithamu*
Saakshaa dakshatha sathkataakshastranee sree mathsudhana varshinee.
Somaardhaamkitha masthakam pranamatham nissema sampath pradaam
Suslokam bhramarambikam smitha mukheem sambhoth sakheem thvaam namah

5. *Maathah praseeda sadayaa bhava bhavyaseele*
Leelaalavaatkalitha dvaithya kulaapa haare
Sree chakra raaj nilaye srutha getha keerthe
Srisailanaadha dayithe thava suprabhatham!

6. *Sambho surendranutha samkarasulaprane*
Chandravathamsa siva sarva pinaa ka paane.
Gangaadhraha krathupathe garudadwajaaptha
Sri mallikarjuna vibho thava suprabhaatham

7. *Viswesa viswajanasevitha viswamoorthe*
Viswambhara thripura bhedana viswayone
Phaalaaksha! bhavya guna! bhogi vibhooshanesha!
Sree mallikarjuna vibho! thava suprabhatham!!

8. *Kalyaana roopa karunaakara kaalakanta*
Kalpadruma prasava poojitha kaamadaayini
Durneethi daithya dalanodhyatha deva deva
Sri mallikaarujuna vibho ! thava suprabhatham !!

9. *Gowrimanohara ganeswara sevithangre*
Gandharva yaksha sura kinnara geetha keerthe
Gandaavalambi phanikundala mandithasya
Sri mallikaarujuna vibho ! thava suprabhatham !!

10. *Naagendra bhooshana nirreehitha mirvikaara*
Nirmaaya nischala niragala naagabhedin
Naaraayana priya nathestada nirmalaathman
Sri mallikaarujuna vibho ! thava suprabhatham !!

11. *Spastum thvaiahva jagadetha da sesaa meesa*
Rakshaavidhischa vidhigochara thaavakeenaha
Samhaara sakthi rapi sankara kinkaree thi
Sri mallikaarujuna vibho ! thava suprabhatham !!

12. *Eksthava meva bahudhaa bhava bhasiloke*
Nissan kadhee rvrushabha kethana mallinadha !
Sri bhaamaree priya sukharraya loka naadha
Sri mallikaarujuna vibho ! thava suprabhatham !!

13. *Paathaala gaga jala najjana mirmalaangah*
Bhasma thripundra samalankrutha phaalabhaagah
Gaayanthi devamuni bhaktha janaah bhavantham
Sri mallikaarujuna vibho ! thava suprabhatham !!

14. *Saaraswathaambu youtha bhogavathee srithaayaah*
Brahmesa vishnu giri chumbitha krishna venyaah
Sopaana maarga mardhiruhya bhajanthi bhakthaah
Sri mallikaarujuna vibho ! thava suprabhatham !!

15. *Sri Mallikaarjuna maheswara suprabhatha*
Sthothram patamthi bhuvie manujaah praabhaathe.
The sarva sowkhya manubhooya paraanavaapyam
Sri sambhavam pada mavaapya mudam labhanthe !!

(Ithi sri saila mallikaarjuna suprabhatham).

SRI MALLIKAARJUNA PRAPATHHI

1. *Jaya jaya jaya sambho jambhabhi thpoorva deva*
   Pranatha pada saroja dwanduvan nirdwandwa bundho
   Jaya jaya jaya janma sthema samhaarakaara
   Pranaya sugunu moorthe paalayaasmaan prapannam !!

2. *Vandhoo mukham valagoda paangavekham*
   Akhanditha nanda kara prasaddam
   Viloka yanivisphura dathma bhaava
   Ssa me gathi ssri giri saarva bhavmaha !!

3. *Kuranga paanihi karunaavalokaha*
   Surothhama schandra kalaavatham saha
   Vadhoo sahaaya ssakalesta daathaa
   Bhava thvasow sri giri bhoogya raasihi !!

4. *Sandhyaa rambha vigrumbhitham sruthisirah sithaanaantha raa*
   Sapremam bhrama raabhi raama masakruth sadwasanaa sobhitham
   Bhogeendra bharanam samastha sumanaha poojyum guna vishkuthum
   Sevye sri giri Mallikaarjuna Mahalingam sivaa lingitham.

5. *Yaa moolam sacharaacharasya jagathaha pumsaha puraanee sakhee*
   Vyakthathmaa paripaalanaaya jagathaa maapthaava thaaraavalihi
   Dustadamsa sadista daanavidhye naanaasanaa dhyaasinee
   Srisailaa granivaasinee bhavathu me sreyaskaree bhraamaree !!

6. *Yathhejaha paramaanu retha dakhilam naanaasphuranaaamabhihi*
   Bhootham bhavi bhava charaachera jagaddathre bahischaanthare
   Saa saakshaadbhramaraambikaa sivasakhee srisaila vaasosthuka
   Disyaa daasrithaloka kalpalathikaa sreyaamsi bhoo yaamsinana!!

7. *Saranam tarunemdu sekhara*
   Ssaranam me giri raaja kanyakaa
   Saranam puna reva thaa vubhow
   Saranam naanya dupymidyvatham !!

(Ithi sri mallikarjuna prapatthhi)

SRI MALLIKARJUNA MANGALAASAASANAM

1. Umakaanthaaya kaanthaaya
   Kaamithaardha pradaayine
   Sri gireesaaya devaaya
   Malli naadhaaya mangalam !!

2. Sarva mangala roopaaya
   Sri nagendra nivaasine
   Gangaadhraaya naadhaaya
   Sri gireesaya mangalam !!

3. Sathyaanamda swaroopaaya
   Nithyaananda vidhaayine
   Sthuthyaaya sruthi gamyaaya
   Sri gireesaya mangalam !!

4. Mukthi pradaaya mukhyaaya
   Bhakthaanugra ha kaarine
   Sundaresaaya sowmyaaya
   Sri gireesaya mangalam !!

5. Sri saila sikhareswaram ganapasthim sri haata kesam punaha siddheswaram
   Saarangeswara bindutheertha namalam ghantarka
   Ganga sri bhramarambikaagirisuthaa maaraama veereswaram
   Sankham chakra varaaha theertha manisam srisaila naadham bhaje !!
   (Ithi sri mallikarjuna mangalaa saasanum)

1. UDAYA SIKHARA - CELEBRITY OF SRI SAILAM

Sri sailam is the most ancient saiva holy pilgrimage centre situated in Andhra pradesh state which lays Southern part of India. This ancient holy place is at Nallamala series of mountains of Nandikotkur taluq, District Kurnool. Srisailam has an area of 384 kms lenght and 384 width. This holy place has 4 thresholds : *SIDDHAVATAM - TRIPURANTAKAM - ALAM PURAM - UMA MAHESWARAM. EACH THRESHOLD HAS THREE HOLY WATER BANKS. THIS SRISAILAM HAS EIGHT PEAKS - VAIDHOORYA, BRAHMESWARA, MANIKYA, PREVALA, ROUPYA, HEMA, MARAKATA AND VAJRA.* Ashta Bhairavas, Nine Banana gardens, Nava Nandis, Nine caves, Nine cities, Nine pits and Nine peethadhipathis.

Our daily rilual process 'Sankalpa' includes the assertion of srisaila. "Jambudweepe.... Bharatha varshe.... Bharatha Khande.... Mero Dakshina Digbhage.... Sri Sailasya Eesanya pradese... Krishna Godavaryormadhya dese... swagruhe....." saying like this, the ritualist utters and tells in which direction and in which place he is basing sri

saila as land mark. These sankalpa mantras are disclosed by seers. They are evidents for the celebrity of srisailam. Sri sailam has been prevailing from the times of vedas even before Arya & Dravida cultures. Bhagavan Veda Vyasa stated in 22nd chapter of Scandha purana that he asked sanat kumara to explain about srisailam.

SRI SAILAM had great importance even in the Buddhist era. Acharya Nagarjuna resided on this mountain only. That is why history tells that this mountain had another name 'Nagarjuna konda' Hsuan-Tsang, the chiness monk discribed in his book about the 'Arama of Buddha' situated at srisailam. Tamil poets Appar, Sundar and Sammandar of 7th & 8th centuries had praised Lord Mallikarjuna in their book 'Tevara'. Sivananda Lahari & Dwadasa Jyothirlinga sthotra of Adisankaracharya are also having the uttarance of Srisaila. In 14th century king pratapa rudra arranged some

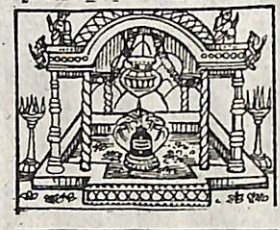
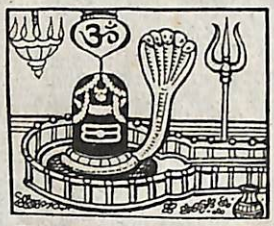
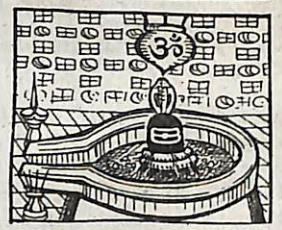
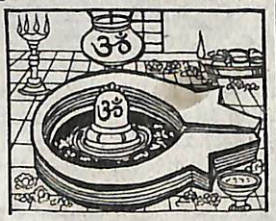
AADI SANKARACHARYA PERFORMING PENANCE AT SRISAILAM

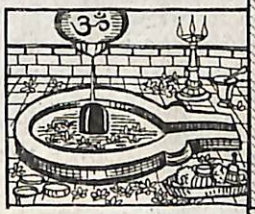
economic resoureces for this temple. There are charters which evident that black stones were brought from patalaganga to make 'Lingas' by Hoyasalas in 12th century. By the time of prataparudra (1313 AD) itself, Sri sailam has 70 villages donated by kings and devotees. In 13th 14th centuries Srisailam was worshipped by Reddy kings. In the beginning of 14th century, Dama Reddy constructed stairs to patala ganga. His son Anavema Reddy built "Siromandapa' Pallavas, chalukyas and kings of vijayanagara had worshipped this temple and attained salvation. In 17th century, Sri Krishnadevaraya arranged some more facilities to this temple. In 18th and 19th centuries, Government of Britain also implemented some procedures and arranges resources for the maintenance of this temple. After Independence, state Government put special attention to develope this place and provide facilities to pilgrims. That is why now a days every day pilgrims have been travelling very easily. In past years Pilgrims were happened to be at Srisaila only on the festival days and sivarathri. At that times, Srisaila was in the midst of thick forests. So devotees journies were included with great adventure and difficulty.

2. PEAK OF EPIC - IMPORATANCE OF SRISAILA

Sri sailam has many nick - names. They are *SRI GIRI, SRI PARVATHA, SRI NAGARA*. Lord siva is pentafaced god. *EESANA, TATPURUSHA, AGHORA, VAMADEVA*, Sadyojata are his five faces. Lord Siva is protecting the earth with his five primary elements. Their transforms are - vayulinga (Air) in kalahasthi, Aksalinga (Space) in chidambaram, *TEJOLINGA* (Fire) in Arunachalam, *IALA LINGA* (Water) in Jambukeswar, *PRUDHVI LINGA* (Earth) in Kanchi. Lord Siva has manifested on the earth by the way of jyothir lings at 12 places with glorious splendour and invocing crores of devotees.

DWADASA JYOTHIRLINGA STOTRAM

	SOURASHTRE SOMANATHAMCHA	SOMANATHA LINGA PRABHASPATNAM Gujarath state
	SRI SAILE MALLIKARJUNAM	MALLIKARJUNA LINGA Srisailam A.P.
	UJAAINYAM MAHAKALAM	MAHAKALESWARA LINGA UJJAIN Madhya Pradesh
	OMKARAM AMARESWARAM	AMARESWARA LINGA Omkareswaram Madhya Pradesh
	VAIDYANADHAM CHITABHOOMOW	VAIDYANADHALINGA Bydhyanadh Bihar State
	DHAKINYAAM BHEEMA SANKARAM	BHEEMESWARA LINGAA Bheemeswar Maharasthra

	SETU BANDHAM RAMESAM	RAMESWARA LINGA Rameswaram Tamilnadu
	NAAGESAM DARUKAVANE	NAGESWAR LINGA Near Dwaraka Gujarath state
	VAARANASYAANTHU VISWAESAM	VISWESWARA LINGA Kaasi (Varanasi) Uttara Pradesh
	TRYAM BAKAM GOWTHAMITHATE	TRYAMBAKESWAR LINGA Nasik Maharasthra
	KEDARAM HIMAVATH PRUSHTE	KEDARESWARA LINGA Kedarnath Himalayas
	GHRUSMESAM SIVALAYE	GHRUSMESWAR LINGA Yellora Maharashtra state.

DWADASAITANI NAAMANI PRATARUTTHAYA YAHA PATHET!
SARVAPAAPA VINIRMUKTHAHA SARVASIDDHIPHALAM LABHET!!

Results from worshiping 12 holly jyothirlingas

It is definite that deciples can enjoy all benefits in mundane and higher levels by worshiping the following 12 Jyothirlingas.

1) SOURASTRHA : Here Lord shiva worshipped by the Name of "SOMANATHA". This Jyothirlinga was established by Lunar conciousness - chandra. Pilgrims who worship this somanadha Jyothirlinga with deep attention and "Bhakthi" are releaved from hazordious diseases like lepracy, T.B., insame etc and get sound health and wealth in their lives.

2) ANDHRA PRADESH : Second Jyothirlinga perceives here at SRISAILAM by the name of "Mallikarjuna lingam". Lord shiva blesses his devotees through his cosmic rays of fire. Those who worship this Mallikarjunalinga, all their poverties are smashed away, they received instant good fortunes, after death they attain "MOKSHA". Devotees prevail with astral powers.

3) UJJAIN : This is the third Jyothirlinga named and worshipped as "MAHAKALA LINGA". Performing prayers and worshipping this Jyothirlinga people will get good education, fearlessness, wisdom, wealth and enjoyments.

4) OMKARESWAR : This fourth jyothirlinga has different names - Amareswara linga, parameswaralinga, Omkareswara linga. This is another powerful manifestation on earth of Lord Shiva. By worshiping the lady Omkareswara Linga men can attain and benefit from mundane and super-mundane planes.

5) HIMALAYAS : Sacred mountains of Himalayas are shining by the rays of fifth jyothirlinga of Shiva i.e. KEDARESWARA LINGA. This Jyotirlinga as installed by duel incarnations of Lord Srihari - Nara & Narayana. By worshiping this kedareswara Jyothirlinga fulfills all your desires. By intaking the water three times from "Reta Kunda" here, is only the short cut way for "MOKSHA" as said by the saints.

6) VARANASI : This place itself is worshipped by the entire world as holy cityof Lord Shiva. Here's Jyothirlinga is KASI VISWESWARA LINGA. People can demolish all their clutches of KARMA by visiting this place itself. Those who stay even for some days or if who leave hteir physical body here they will deffinetely attain moksha. It is universal beleaved fact.

7) DHAKINI : BHIMASANKARA the sixth jyothirlinga is situated at this place. This Jyothirlinga involuntarily appeared here to save a devotee who was suffering from pangs of death. By performing prayers to this Bhima sankara linga all fears desappear and get victory over rivals. Unfortunate calamities and untimely death are skipped away.

8) MAHARASTRA : Eighth Jyothirlinga "TRIYAMBAKESWARA LINGA" is at Nasik of this state. By worshipping Lord Shiva here all the desires are fulfilled. All misunderstandings are dismissed.

9) PARLI : "VAIDYA NADHA LINGA" is the nineth Jyothirlinga is situated in this holy place. Lord Shiva is worshipped here for releaf from all sorts of diseases and attaining Bhakthi and Mukthi.

10) The Tenth Jyothirlinga "NAGESWAR" destroys all kinds of mundane fears, greatest sins, egos and egonies.

11) *RAMESWAR* : This place is at foot steps of Hindu ocean. The Eleventh jyothirlinga is prevailing here from ancient times by the name of "RAMESWARA LINGA". People bring waters of holy river ganges fromKasi and perform Abhisheka to Rameswara linga here. By doing like this, people believe that they will be detatched from physcial attachments.

12) *"GHUSMESWARA LINGA"* is the last twelveth Jyothirlinga. It was evoleved from a pond called Sivaaya to save the devotees. It is a selfevolved linga. By worshipping this Jyothirlinga, devotees gain all sorts of enjoyments from physical and spiritual fields.

sub-jyothirlingas

Somanodha Jyotirlinga has one sub (upa) linga is at a holy place where river MAHI merges with ocean. It's name is ANTHAKESA LINGA. RUDDRESWARA LINGA is the upalinga to the Mallikarjuna Jyothirlinga. It is at Bhrugu kaksha. At the banks of holy rive Narmada, splendid rays of DUGDHESWARA upalinga are evolving which is the upalinga to Mahakalalinga. Omkareswara Jyothirlinga is associated with Kardamesa UPA LINGA near Lake of Bindu. There is one sub-linga to kedareswara Jyothirlinga named after Bhuteswara at the bank of river yamuna. BHIMESWARA is a upalinga to BHIMASANKARA JYOTHIRLINGA on the mountains of SAHYA. Nageswara Jyothirlinga is having a uplinga "BHUTESWAAR" at the meeting place of two rivers saraswathi-Mallika. Upalinga of Rameswar is called GUPTESWAR UPALINGA. VYAGHRESWARA UPALINGA is with GHRUSMESWARA.

SLOKA: *KASYANTU MARANANMUKTHI : SMARANA DARUNACHALE*
DARSANA DEVA SRI SAILE PUNARJANMA NA VIDYATE

Dismissal at holy Kasi, Recitation of bhagavannama to Aruna Chalam, Linga darsan at Sri sailam are the Moksha attaining places.

SLOKA: *SRI SAILA SIKHARAM DRUSTVA PUNARINMA NA VIDYATE*

view of srisaila mountains peak itself is the donator of dismissal of all the sins, arrester of reincarnation.

Base god of Srisaila is Lord Sri mallikarjunaswamy, Goddess Sri Bhramramba. Salient specialities of this place are many and endless. This place has anormous water banks, Medicinal plants, Forests of Meditation, All the gods, and Nine Nandis. The Srisailam is at 1500 feet height to the sea level i.e. 476 mts hight.

This sacred Mallikarjuna Jyothirlinga had has been worshipping by many. Hiranya kasipa in Krithayuga, Lord sri hari himself in Tretayuga after the assassination of Ravana, Pandavas after the vanavasa in

SLOKA: *SIVA SIVETI SIVETI SIVETINA - BHAVA BHAVETI BHAVETI BHAVETINA*
HARA HARETI HARETI HARETINA - BHAJANAMASIVAYEVA NIRANTARAM

DASAKANTHA RAVANA AS VAHANA FOR UTSAVA MURTHULU

Dwaparayuga came to Srisailam to worship lord Mallikarjuna and Goddess Bhramaramba. They constructed many temples on their names too are at srisailam. Rama sahasra Linga & Sita sahasra linga were installed by Lords Rama & Sita. 5 Pandavas with Droupadi also installed each linga here. All these events can conspicuously seen in our epics. In Kaliyuga Jagadguru Adi Sankaracharya, Acharya Nagarjuna, Chatrapathi Sivaji, Sri Krishna Deva Raya and many more famous and religious personnel came over Srisailam and worshipped Mallikarjuna and Bhramaramba Devi. Ancient rocky structures and copper charters tell the same.

SLO: SANDHYA RAMBHA VIJRUMBHITAM SRUTHISIRAH STHANANTHA RADHISTITAM
SAPREMAM BHRAMARAMBHI RAMA MASKRITSADWASANA SOBHITAM
BHOGEENDRABHARANAM SAMASTA SUMANH POOJYAM GUNAVISHKRUTHAM
SEVYE SRIGIRI MALIKAARJUNA MAHALINGAM SHIVALINGITHAM !!

By Sivananda lahari of adisankaracharya

Siddha Nagarjuna the one of two famous Nagarjunas lived for long time in this Srisailam and gave away his physical body here itself. The second Nagarjuna lived at Srigiri Mountain situated at Gunturu Mandal. There is Triple of *SRIGIRIS* one Sri giri is at Karnool district called as *SRISAILAM*. Second is at Gunturu mandal and the third *SRIGIRI* is at chittore dist..

That itself is World famous sacred seven hills from where Lord Sri Venkateswara showers his blessings all over the World - Tirumala . Many kings and emperors of ancient India like Chandra gupta, Sri krishna Deva Raya, Chatrapati Sivaji, Pallavas, Satavahanas, Cholas, Kakatiyas, Reddy kingdom, sulthanas of Bahamani performed pooja and Abhishekas to Lord Sri Mallikarjuna, done many more charitable activities and constructed free lodges and buildings.

HISTORY OF SACRED PLACE

Once in extinct ancient days, Veda Vyasa has asked to Sanathkumara, "You! The son of Lord Brahma. There are no secrets unknown to you. You know all the specialities and salient features of the creation an miracles of the supreme power. Every body knows that Srisailais the holy place and Lord Shiva and Goddess Parvathi manifested here as Lord Mallikarjuna and Godess Bhramarambika. Now I pray

you and would like to know in detail about the aunals of this holy place history .

Then Sanathkumara replied "My dear Krishnadwaipayana (Vyasa). Undoubtedly this holy Srisaila is the transcript of Kailasa, where most generous, blissful, courtious and sign of victory lord Parameswara resides! Once myself also faced the same doubt and I asked my father the Brahma like this "let me know who is the lord who can grace the human beings with fulfilment of all their desires of mundane plane and presents salvation .

Then Lord Brahma said to me with smile ,"Long times back Goddess Parvathi also had this doubt and she asked to Lord Sankara. "My dear husband! You are the supreme Lord of this great silver mountain. Here you are worshipped by Yakshas, Gandharvas, siddhas, Sadhyas, Garudas, Sarpants, Kinnaras and many more and you are generous towards your devotees with the aim to bless them with Moksha. Now, tell me! Which place on the earth provides your mercy? That place is very important for us to worship you. I would like to spend at that place by viewing all the poojas and rituals performed by your devotees and attain salvation."

Then Lord Siva replied. In that reply itself, there is an answer to your question also. So I will explain you the reply which was explained to me by Goddess Parvathi.

Sankara responded to Parvathi's doubt, " My dear! You know well everything. But to spell the truth through me you asked me for the benefit of the human beings. Ok! listen! -

Bharatha continent is in the Island of Jambu . There are sacred mountains of Vindhya at South part of Bharatha continent. The Southern part of these Vindhya mountains there is a place of divinity called Srisaila. On earth, it is the most liking place for me. It is the transcript of three devotees of me. Each and every atom in that place pulses with my consciousness. It is a better place for me than Kailasa or your birth place. It is my deepest pleasure to fulfill all the desires of the devotees who worship me and you here, as Mallikarjuna and Bhramaramba." Parvathi carefully listened to Lord Siva and asked, "Dear ! I am surpised by your words. What that much speciality in that Srisaila? How it manifested? What is the sanctity of that place? Let me know".

"I am going to explain everything. Listen with attention". said - and continued Lord Siva.

MARRIAGE OF VINAYAKA AND GRIEVANCE OF SHANMUKHA

Once Lord Ganesha and Kumaraswamy quarreled and argueing one another that who have to marry first. Then they went to their parents Lord Siva and mother parvathi andput their arguments before them. Then Lord Siva had told them that who enables to come first to us after circumambuling the Earth thrice, he will be get married first.

As soon as heard the saying of father Lord Siva, Shanmukha immediately ran away on his peacock vehicle to encircle the Earth. But flatiolent Ganesha hesitated to move fastly and unfolded the inner meaning of Lord Siva's declaration. Then he leisurely had taken three rounds around his parents lord Siva and mother Parvathi with delighted heart. This deed gave him the holy result of encircling the Earth. Lord Vinayaka cheerfully told the same version to his parents as, "My dear parents ! Bowing down and encircling with whole heart around parents gives the equal result. So, please make arrangements for my marriage first."

Lord Siva and mother Parvathi convinced with Vinayaka's argument and they found Universal fact. So they accepted his request and Vinayaka got married first. After completing the encirclement around the Earth Kumaraswamy returned Kailasa with great hope of his marriage.

But wonder! His brother Vinayaka stood before him with bridal decoration and glittering clothes and ornaments. Kumaraswamy was deeply disappointed and silently walked out to Srisailam with great grievance. Lord Siva came to know all these happenings and moved over to Srisaila along with Parvathi to console the youngest son. But Kumaraswamy didn't be consoledLord Sia and Parvathi decided to stay at Srisailam itself untill and unless Kumaraswamy get consoled and comes back to Kailasa with them. Thus, forcebly Lord Siva and Parvathi were happened to stay for along time at Srisailam. In these times, they continuously and constantly consoling their son Shanmukha to leave grievance. The humidity of of Lord Siva's heart had showered upon on the skies and scapes of Srisailam. From then the Srisailam became sacred and renowned as the place for compassion.

At last Kumaraswamy got consoled and returned back to Kailasa. But lord Siva has a special interest and grace over Srisailam and he likes that place very much. Unwantedly he showers his blessing on the pilgrims those visit Srisailam with deep faith on him.

By addressing the story to Parvathi Lord Siva smiled with great compassion.

The great saint Vyasa! There is another story for why Lord Siva has deep love towards Srisailam? Which was also told to me by Lord Brahma. Let you know the story also in detail.

STORY OF SILADA

Once upon a time there lived a saint named Silada who was a great desciple to lord Siva. He was very generous and courtious towards fellow beings and animals. Always he was spending major of his time in listening sacred stories and sayings of saints. He was leading his life according to the divine law. He was leading a peacefull married life with his beloved wife. But unfortunately he had no children. He waited for children for a long time and decided that he couldn't get children without God's grace. Then, he went to deep meditation towards

Lord Siva. One fineday his prayers were ripen and Lord Siva and Parvathi appeared and bestowed two sons to him. One out of them was Nandeeswara and the second one was Parvatha.

By the divine blessings the two sons grew prosperously and Nandeeswara went to meditation taking permission from his father. He went to woods and prayed for Lord Siva. He was blessed by Lord Siva and he became the official Bull vehicle to Lord Siva in later times. After few years, parvatha also decided to go for meditation and immerced years together in chanting Siva Panchakshari. At last Lord Sankara came down to grace him and asked about his wish. Then Parvatha wished that Lord Siva should stay on his body and receive worships. Lord Siva accepted his wish. As per his wish, parvatha had taken the transform of mountain . On this mountain, Lord Siva manifested by the name of Parvathalinga.

NAME OF SRISAILA : There was a virgin saint in Krithayuga. Her name was Vasusri. She had another name Vasumathi also. She was a great desciple of Lord Siva. Parameswara was satisfied with the meditation and prayers of Vasusri performed to him and graced her. She begged Lord Siva as this God staying place should be renowned by the name of her. Lord Siva pleased with her request and blessed with the boon. That boon was like this "Baby! Your name isVasusri. So, this mountain gets name and great fame as Srisailam".

CHANDRAVATHI WORSHIPPING LORD SIVA

NAME OF MALLIKARJUNA: It is an intertesting story. In good olden days there lived a king. His name was Chandragupta . He had a beautiful daughter. Her name was Chandravathi. She was deep lover and desciple of Lord Siva. Actually when Chandravathi was just born, the king Chandragupta walked away on to the battle to conquor his rivals. After so many years he had happened to come back to his capital. When he entered into the harem he faced Chandravathi. At that movement Chandravathi was in sweet sixteens and with delightful beauty. The king was spell bound with her beauty and lust had covered his eyes. Ignoring willfully that Chandravathi was his own daughter, he tried to rape her . But Chandravathi any how came out of his trap and escaped to Srisailam. i.e. Sri Parvatha. Alas! What a girl can do? when the powerful, sadist and drousy king hampers!

At Srisaila she fell unto the holy feet of Lord Siva and wept like anything and begged him to protect her from the cruel and libidinous king. She also submitted her to Lord Siva so that he might marry her. She used to perform pooja to Lord Siva with Jasmin flowers (Mallika). Lord Siva pleased with her prayers and devotion and manifested before her. He asked Chandravathi to ask something for her. She folded her

two palms closure to each other and prayed "O! Master of Kailasa. Please save me from the wicked King and marry me! I have been performing payers to you with these Jasmin flowers for so many years. So from this day onwards your name should be Mallikarjuna".

Lord Siva accepted all her demands cheerfully and Lord Sri Parvathalinga from that movement onwards transformed into Mallikarjuna. He accepted Chandravathi as his life partner with the name - Chandramamba.

Due to some ancient scripts Mallika means Parvathi and Arjuna means Siva. So, 'Siva with Parvathi' is the total meaning of Mallikarjuna. Thus the name was came into light and established in public.

STORY OF KARAVEERA, THE OLEANDER: The series of stories about Srisailam clears us two prominent things . Lord Siva manifested on this holy mountain due to his devotee Parvatha who begged boon as to stay the God upon his body. Second point is that Chandravathi prayed Lord siva with Jasmin flowers and so that God named after jasmin - Mallikarjuna. Now this is the third story about a holy flower.

The third deciple Karaveera also very deep devotee to lord Siva . Every day and night he sat infront of the God and performed ritual as smooth as a flower. He had concentrated devotion towards Lord Siva. he had undergone for deep meditation and pleased Lord Siva. Lord Siva appeared to him and asked him to tell about any boon that he likes to ask. Then the devotee folded his hands and prayed to Siva, "O! Supreme Lord! Resident of Kailasa! Best half to the daughter of Mountains! My entire life was elevated with your prayers. I wish to sacrifice my body to perform rituals to you! Please offer me that boon".

Lord Siva got immence pleasure to his devotion and accepted. From that day devotee Karaveera transformed into a class of flower Kariveera (Oleander) and this flower is most liked flower to Lord Siva.

Thus told Sanatkumara to Veda Vyasa.

ASSASSINATION OF TRIPURASURA

Veda Vyasa asked to Sanatkumara, "Oh! My dear saint ! I have heared that Lord Siva assassinated the Tripurasuras in this place only. Let me know the tale in detail". Then Sanatkumara said like this.

"In good olden days, there were three demons named *KAMALAKSHA, TARAKAKSHA* and *VIDYUMALI*. These three demons were the sons of Tarakasura. They had prayed for Lord Brahma and booned with tremendous powers and stubborn strengths. With the support of Brahma's boon they tortured the living beings like anything. They had built three mega buildings for themselves to stay in. They had been ruling the Universe with their unconquoring strengths. These three demons were famous as Tripurasuras. Once they three attacked the Swargaloka and caused several pains to deities and angels. On Earth

also they were habituated to torture human beings. Total three Lokas were struggled alot with the mischieves and people of these lokas ran to Brahma and prayed . They complained against the Tripurasuras. But what Brahma could do? He was also helpless . Then he ran to Lord siva along with people and prayed for the solution. Lord Sankara received them properly and vowed for their protection. Then immediately he gathered all troups of deities. He walked ahead of the deities to annihilate the Tripurasuras.

Lord siva had selected the Kumaragiri as war field. In this place itself Kumaraswamy killed Tarakasura. Lord Parameswara transformed the Earth as chariot, Sun and Moon were as wheels of the Chariot, the four vedas as 4 horses, serpants like Vasuki and others as reins, Lord Brahma as Charioteer, mountain MERU as the bow, gaint Serpant Adisesha as thread of the bow, Milk Sea as quiver, Lord Sri Hari as the arrow and attacked on Tripurasuras with his 33 crores of deity armed forces.

On the other side, Kamalaksha, Tarakaksha and Vidyunmali also attacked deities roaring like ferocious lions. Battle was terrible. Tripurasuras were exhaling like blasters and blisters. But Lord Samba Siva prevented them with his sharp arrows and planted over their chests. Blood poured onto the space by drops. But admiringly from droplets of Tripurasuras anormous demons borned and attacked deities. All this disaster to deities was observed by Goddess Parameswari. She immediately transformed as Tripurasundari and stretched her prolonged tongue and arrested the down fall of blood to land. She sucked in all the droplets of blood. Gradually deitieis were dominating demons. Demons were falling down in thousands by the sharpest delivery of Lord Siva's arrows.

Demons supreme teacher Sukra was very much disappointed with the situation. He collected all the corpses of demons and dropped them into the ambrosian pond. By the power of ambrosia dead demons took rebirth and attacked deities. Counter to the deed of Sukracharya. Brahma and Mahavishnu planned wisely and gulped down all the ambrosia in the pond. At last Deities took upper hand over demons and assassinated them. Lord siva delivered three blazing arrows and killed Tripurasuras. World shouted with cheer and joy. People danced with ecstacy. Lord Siva manifested on this Kumaragiri as Tripuranthakeswara with his Tripurasundari. From that day this place has been calling by the name Tripurantakam. This Tripuranthakam is the threshold for the disciples who offers prayers to Lord Siva".

EPISODE OF MAHANANDI

Sanathkumara was continuing to describe about the importance and sacredness of the holy land Srisaila to Maharshi Veda Vyasa. He was telling about some co-important places of Srisaila region. Most important and one of them is Mahanandi of Karnool district. A.P.

Sanathkumara to Veda Vyasa - "Dear vyasa! I had already told how Silada prayed for Lord Siva and blessed with two sons . Already you are

aware enough that eldest son of Silada the Nanda prayed for Lord Siva and got the form of bull. Now I am describing the story of that son. He is only the root deity of this holy place Mahanandi.

When child Nanda was five years old, his father Silada performed Nanda's thread marriage (Upanayana) and sent him for traditional residential school for education. Nanda had undergone to deep recitation of all traditional sciences and acquired the entire ancient wisdom. Finally he came back to the capital. Nanda the well educated and deep devotee of God took permission from his father and moved to woods to Penance. Lord Siva satisfied with his prayers and penances eventually appeared to him. Nandi prayed Lord Siva in different modes. Then he begged, "O! God. I revealed from all my mundane clutches by your appearance. Please bless me with the boon so that I can spend my total time in your service. Let me allow to offer prayers and poojas to you some more time in this sacred place." Siva agreed.

Then Nanda had pilgrimmed all sacred places of the country in associate of other seers. He came back and again penamced Lord Siva this time Lord Siva came down along with Parvathi "Tell me your desire" said Lord Siva. With peaceful and blissful heart Nanda bowed to Lord Siva and mother Parvathi and said, "From this day onwards Oh my Lord! Give me that fortune . So as I can always carry you both upon my back like a vehicle". Lord Siva very much impressed by his pure heart and immediately accepted his prayer. He blessed Nanda so as to take incarnation as Mahanandeswara (Big Bull) Lord Siva further blessed him and said, "with in a short time I will avolve from an ant hill in the form of a Linga. Sacred ganges will flow on that place. My transform Linga will rest on those waters of ganges. It will protect the universe. Waters in that river never dried up. This place where you had pananced will become sacred and lasts for ever. It's sanctity extends to surrounds of 10 miles and will have great effect".

After some years to this, that place came under the ruling of a king called Nanda. One day in his parliament he asked his priests to tell him the God who can demolish all his sins and offer emancipation. The priests replied, "Lord Siva is only the ultimate God". These words of priests impressed the king and from that day onwards, the king was used to perform abhishekas to Lord Siva with cow milk daily. This milk was collected and given to king from a village called Gopavaram. Cowherds from Gopavaram had been bringing the milk for the king. There was a black cow in that cattle. Due to some unknown reason it was not allowing people to take milk from her. Master of that cattle suspected some wrong with it and followed the cow. The black cow straightly went to a shrub. There was on anthill. A boy came out from that anthill. He drank milk from the udder and went away. The cattle master was observing secretely from a side.

This information was carried to the king. Nanda the king fascinated and anticipated to see the sequence through his own eyes. He travelled to the anthill with the cowherds and observed. He was admired with oy and jumped before the cow. The cow was startled and ran aside. The

LORD SIVA IN NANDI

boy was disappeared He was nothing but Lord Siva. In this hurry the boy was injured and shed blood by the cow's hoof. King felt very sorry for his anxiety and he went to a saint who was living nearby. King bowed down at the saint and asked for the compensation for his sin. The saint blessed him and said, "O! king Don't worry. Lord Siva is so mercyfull then he never creat any problem for you. He will accept your mistake. This is very sacred aplace. This anthill is fortunate enough to gain Lord Siva's grace. Iam the man who got group leadership over worlds by the grace of Lord Siva. I got that beautiful chance in this place only. So, I have deep affection regarding this place. So I have come here. Lord Siva gave me the boon so as Lord Siva himself come all over here to grace me when ever I wish. You do one thing. Construct a temple at vasukikshetra of Rajatadri the Silver mountain. Everyday perform lighting, rituals and ceremonies. Make the Nandeeswara main and this place will be prospective with Nine nandis with in the area of 10 miles surrounding this place".

The king was satisfied and decided to construct a temple in that place. In the meanwhile one sculpture named sivacharya came to the king and said, "O king ! I am a deciple of Lord Siva. I am fortunate enough to press his legs of Lord Siva after his miraculous dance to relieve him from pain. By the order of Lord Siva, I have come here to help you in constructing the temple. The king was happy with this and he constructed a beautiful temple there with the help of sivachrya and assistance of number of other sculptures. From then, This place is blessing people with great compassion and prevailing gloriously from ancient times said Sanath Kumara to Veda Vyasa.

Starting from Brahma Nandi, Prathama Nandi, Naga Nandi, Vinayaka Nandi,Garuda Nandi, Siva Nandi, Maha Nandi, Surya Nandi, Vishnu Nandi, Soma Nandi - These are the Nine Nandis performing Abhishekas, lighting, rituals and all kinds of poojas to these Nine Nandis and visiting these Nine Nandis from morning to before sunset will give people all sorts of sacreds.

EFFICACY OF PATALA GANGA

"O ! Son of Parasara ! This Srisailam region have numerous sacred places, temples and interesting stories. All of them were told to Mother Parvathi by Lord Siva. My father Brahma had told to me. Now I am revealing all to you. First of all now you will know about the efficacy of pathala Ganga" said Sanath Kumara to Veda Vyasa and continued.....

STORY OF KALYANI:

Once there was a city named Avanthipura which was the capital for all kinds of wealth, lawful life towards the welfare of public. There lived an old brahmin bachelor who was a Scholor in all traditional

languages and most principled man. One day his relative came to his house to see him. Dialogues were going on and the relative insisted the brahmin for his marriage in order to overcome the lonelyness and hell for not having sons (Punnama Naraka). But the brahmin was hesitated for a while to marry. Then he was also consoled and accepted the proposal of his relative. But he had a doubt that who was ready to offer their girl for marriage with an old man like him. For that, the relative took the responsibility of searching a bride for him. The relative said, "within a short time I will search a bride for you and intimate you the marriage date. Then you come". The relative returned to his village - "kanch". After few months he had sent a message to the old brahmin "the marraige is fixed. So come soon". Immediately this brahmin went to his king and explained all the story and asked for assistance to his marriage. The king also felt that the opportunity was a boon for him and instantly he arranged all the items and servant maids to his marriage. Not only that much, the king himself followed with the brahmin with his queen and other officials of the empire. Kanchi people felt very happy by hearing this news. All of the two sides gathered and held the brahmins marraige in a grandway. After the marraige, brahmin with his wife was returned Avanthipura along with king and fellow officials.

Days were passing. Avanthipura faced a drastic draught. People were ran away from Avanthipura and scattered to different unknown places. The old brahmin was also migrated to Kaasi along with his wife Kalyani. They were spending days by worshipping Kaasi Visweswara and Annapurna Devi. Gradually kalyani was grown up to virgin and the priests were arranged first night to the old brahmin with the young girl Kalyani. On the first night the brahmin was brightened with several ornaments and was waiting for the bride. With shyful glances kalyani entered in to the room. Her florry of sexual instincts were unflamed by watching the old brahmin in the first night spot. Kalyani was undergone with a great disappointment and slept aside on the bed calmly. The innocent old brahmin thought that she was in angry and he was also silent on that night. Next day morning in early hours kalyani went for bath in ganges. She was came across with a handsom and young untouchable man. Kalyani's mind was tempted towards the young man. She provoked him with her words. The untouchble young man learnt the heart of Kalyani and interacted with her.

They two came closure with each other and enjoyed the fragrance of intercourse. With heartful satisfaction Kalyani walked towards ganges and was about to have a dip. But sacred ganges prevented Kalyani and warned like this, "you have deceived your husband. More over you had illegal contacts with an untouchable. You are not eligible to have bath in my waters. If you dare totake bath, I will finish you". Kalyani shivered with fear and prayed Ganges". O Mother Ganges ! you are the destroyer of all sins. You are only the capable one who can smash all my sons. But is it fair on your part to ignore me? I myself surrendering to you. Pardon me and save". Begging like this Kalyani wept like anthing and dropped down on the feet of Ganges.

With a great humidity and compassion Mother Ganges consoled with her prayers and appeared to Kalyani.

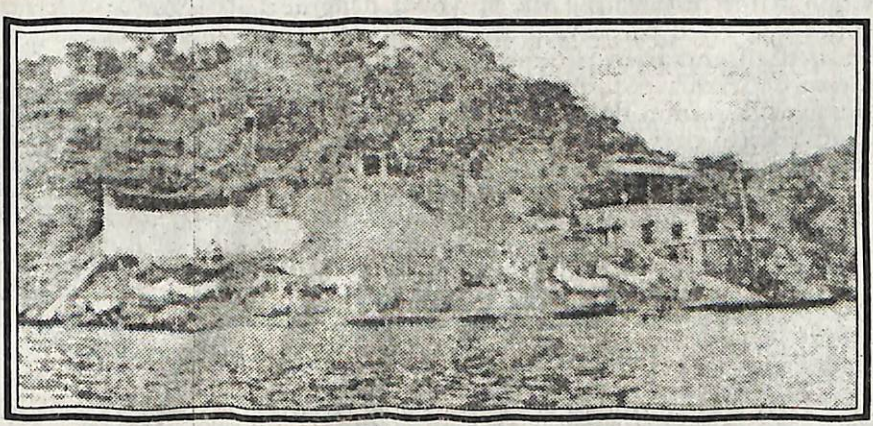
PRE BIRTH OF KALYANI

Mother Ganges was consoled with the prayers of Kalyani and she convinced her and told, "My dear daughter! There is one cause for your sin. that was happened in your previous life. Let you know the story now. In previous birth you were a tribal lady. Hunting birds for food was your duty. Oneday you was wandering by woods for birds. Then you had come across with a handsom young brahmin. You were obstructed his way and came closure to him with lust. The innocent Brahmin was starled and said, "you are not caring about the levels of social customs. So, you will be associated with lower level of people for births together." Then you were confused and prayed the brahmin, "O! Master! Is it suitable to you like a gentle man? You are young and handsom. so I was fascinated and come closure to you that's all. Why you have cursed me without making any mistake? " then the Brahmin also convinced and said, "O Beautiful Lady ! I could not trace your heart. So I was over exhited. For this sin, I also take lower level birth and nullify your sin Ok !". This is the cause for your mis behaviour" said Ganges to Kalyani.

Then Kalyani had a bath in Ganges and released from sin.

HOW GANGES WAS FREE FROM DIRTY

With the grace of Ganges kalyani was released from Sin. Mother Ganges stareed at Kalyani and said, "my dear daughter! your devotion etranced me. Ask what ever you want." Kalyani folded her hands with obedience. "Oh Mother! I am so fortunate enough to attain your grace. Please make my old husband into young and handsome. That's all" said kalyani. "Yes! certainly. It will happen so ! From this movement onwards behave accordingly to the devine law. You will be blessed with sons, Gradsons. Your life will be with all sorts of wealth and bliss of peace. Let your life will be prosperous" blessed Ganga like this. Kalyani was so happy with this and ran away in a cheerful mood.



BATHING GHAT OF PATHALA GANGA

In fact Ganges received impurity from Kalyani. Now Ganges was suffering impurity. So she decided to clear off her impurity and wandered through all holy places and holy river banks in order to remove dirtyness from her and finally visited Srisaila. Ganges saw the pure watered Krishna river at East mountain valleys to Srisaila. Ganges was admired with the purity of river Krishna and thought, "It is only the river that can purify my dirtyness." Thinking so, Ganges was mingled with Krishna from the sky paths. Because of the black impure shade of Ganges only, the river has its name "Krishna". This holy river was emerged from Mahabaleshwar of western ghats and passing through Thungabhadra, Vedavathi, Ghati prabha rivers and merged them in it. Then the river Krishna with Ganges rushed into mountains of Brahma, Vishnu and Rudragiris at Srisailam and included two rivers - Saraswathi and Bhagavathi passing like this it had a halt at a deep bay of 500 feet depth. Here it is called "PATHALA GANGA" . This place is situated towards East side to the holy temple of Srisaila. My dear Saint Vyasa ! Like this the holy Sriaila Kshetra removed impurity from Ganges and the pure and sacred Ganges rested at Srisaila at about 500 feet depth inorder to grace the people. The waters of sacred Pathala Ganga arepure and in emerald colour" said Sanath kumara.

Listening this, Vedavyasa fascinated by his words. "Oh! What a strange news! Always pure waters should be transparent . But why the pure water of Pathala Ganga are in emerald colour?' asked Vyasa to Sanathkumara with curiosity.

WHY WATERS OF PATHALA GANGA ARE GREEN?

Once king Chandragupta blessed with a daughter and immediately he had to move for the battle fields years together. After a long time he returned to his capital. He was welcomed with trumphant arrangement by the harem ladies. At that movement he observed a most beautiful , charming young vergin with glimpsing wide eyes. He was injured by the smooth but sharp arrows of cupid and he wanted to enjoy with that virgin. But in fact, she was his own daughter! his wife and herem ladies had tried to prevent their king doing a wrong thing. But he ignored all and tried to rape her. Startled Chandravathi ran away to forests of Srisaila and surrendered herself to Lord Shiva. She performed rituals with Jasmin flowers to Lord Siva. She was continuously praying Lord Siva, so that he saves her from cruel king and marries her. At the movement the king traced out Chandravathi and about to attempt rape - Lord Siva appeared with blazing eyes and Trisula. Lord Siva imprecated the king as, "Lay down as emerald rock at pathala." So, the waters of Pathala Ganga are green in colour. Then the king wept with repentance and prayed Lord Siva for the solution to his sin. Lord Siva consoled with the prayers of King Chadragupta and said like this-

PREVIOUS BIRTH OF CHANDRAGUPTA

"My dear chandragupta! You have to undergo the imprecation. There is no other way. I will tell you the cause. You were the great disciple of me in the last birth. You had penanced many thousands of

years for my grace. Devendra misunderstood you that you were so stubborn in your meditation inorder to attain the post of Devendra . Hence he was jealous about you and sent deities herlot Rambha to you to disturb your concentration towards god. You couldn't control aromous feelings and yourself surrendered to Rambha. You had suspended your meditation and enjoyed with Rambha for many years. Then you decided to leave Rambha and undergo penance. But Rambha refused to leave you. But you were consistent on your decision. Rambha was offended by you and cursed you as in next birth you will not marry the girl liked by you and in reverse you will face troubles because of that girl. you had incurred death before fulfillment of your penance. You have taken birth as king by the result of your deep meditation. You have loved your own daughter in effect of Rambha's curse . your unnatural and nasty lust caused you this disaster. It is inevitable for you to lay down years together at this Pathala Ganga.

My dear disciple! You will be in this form untill the end of Kaliyuga. Lord Srimannarayana will take birth as Kalki in the end of Kaliyuga. he will demolish all the unlawful events and people of that time. In the course of establishing Dharma on earth he will visit this Srisaila to worship me. On that time he will come to Pathala Ganga inorder to bath. As soon as his feet touches the emerald rock, you will be released from the curses and attain your original human life. After that you will rule your klingdom lawfully for thousands of years. At last you will attain Moksha and you will be taken into devine Kingdom.

3.Spiritual peak

Srisailam is a marvelous yoga place. Those who meditate here with pure and peaceful heart and mind, they won't find any shortage and uncapabilities in life. There are three mountain SRI Peaks. They are Jalaya, Abja, Sankha peaks. They are not visible to naked eyes or microscopes of common men. They can be seen to spiritual trainees only. There are three trees among these three sri giris. By touchig them one can experience the details of Swarga, mundane and Patala Worlds respectively. By eating legume of one tree, fruit of one tree and seed of one tree one can get control over three stages of life. i.e., birth, life and death. By wearing leaf of one tree, flowers of one tree and root of one tree one can experience the presence of Brahma, Vishnu and Maheswara . The disciples those who want to pray for them, first they should perform Abhisheka to lord Siva with thousand pots. Next they should perform pooja with one thousand flowers, 30 gms of banzoim should be inscenced. Camphor also litted. Five kinds of delicious dishes should be served to Lord Siva. 3000 times Siva panchakshari should be recited. Those who will do like this manner for three days, they certainly get mercy of Lord Eeswara and they can forecast the future incidents.

GARDEN OF BEEL TREES (Bilwa vana): Then the spiritual trainee come across with a deep cave. If he enters into it without fear, he can see a beel tree garden in 50 miles area. In that beel garden he will find

Thousand lingaarupas

Sivalingas all over each Sivalinga and a river for every one foot . By bathing in each and every river and serving the Sivalingas all his desires will be fulfilled. Progressing ahead he come across with series of gardens each for 2 miles. Beyond them, a city for each 10 miles. Passing them peaks of Siddhas, Sahyas, Gandharvas, Kimpurushas, yakshas and kinnaras are seen. Visiting these peaks give Moksha . Move ahead, a shadow tree appears. Who can catch the shadow of that tree will enjoy all sorts of desires. Moving ahead some more, a cave appears. At the door of that cave, an elephant named MOHINI appears roaring ferociously. The spiritual trainee should not be feared and he has to enter the cave. Then the elephant Mohini tortuers the fellow for some time but he should not be hesitated. Then the elephant appreciates him and presents all the SIDDHAS.

THE BHAIRAVA: Don't stop there itself. go ahead. A beel tree appears. Beneath that Beel tree there will be lord Siva in the form of Sri Bilweswara. The spiritual trainee should worship him seven days with light, inscence and delicious sacred food. The trainee should collect collyriom from the oil candle and apply to his eyelids. Doing like this he attains supreme vision, (Divya drishti). If he sees into the Beel leaf, Bhairava will appear. He will be so ferocious that the trainee may be startled. But he should not be afraid of him. Bravely the trainee should cut off the head of bhairava. Then the head smiles and appreciates the bravery of the trainee and offers boon. "First you should go to cave" says the head and guides him to the cave. Then it transforms into a ascitic and sits silent.

THE OLEANDER GARDEN: Like this the ascitic who sat in front of the cave, teases the spiritual trainee with many mysterious questions. The trainee should be able to answer all the questions and not loose tolerance. Then the ascetic appreciates the trainee. He admits that due to the only result of many good things had done by him in the previous birth he could meet the trainee.

The ascitic discribes all the salient features of the caves and river banks which are crores in number. Then he shows the oleander garden and says like this, "A saint named karaveera had worshipped Lord Siva and could get the grace of him. Karaveera saint is visible to only loyal and lawful persons. You are the form of sacredness that is why you could see all the things here."

CITY OF SANKARI (SANKARIPURA): By crossing oleander garden, there is Truna Bindu Sarovara. There is a way to patala through this lake. If you cross this lake, you will come across with Sankaripura. This city is typical one which is made up of animated houses which are created by Goddess Parvathi in her childhood. Sankara will grace the people who enters Sankaripura and showers boons. After this city there is a thick forest. Beautiful ladies pluck flower in that forest. An old male elephant , wanders in that forest. As soon as the trainee rides on the elephant it roars like anything. But the trainee should not be afraid. Then few serpent virgins come again him and take him to Nagaloka the serpant world.

The beautiful virgins surround the trainee and explains the story in his previous birth at the foot steps Bhogeswara linga in Pathala Ganga.

BULL CAVE: In previous birth the spiritual trainee had worshipped Lord Siva with deep devotion. He worshipped the god with many beautiful flowers . But unfortunately there was a glabra with in a flower. For that sin, Lord Siva bursted with anger and cursed the trainee as to take birth as human being. The beautiful virgins explain this story to the spiritual trainee. Then he should go ahead passing them.

Then he will come across with a huge bull. He will see a saint panancing before the bull. The trainee should worship the saint panancing before the bull. Then the bull take away the trainee into to the cave. There will be a big statue of Lord Siva . The spiritual trainee should worship Lord Siva for seven days. After this, the bull safely returns him back.

THE PALM TREES : The spiritual trainee come acrosses there with a deep forest. In the forest, there will be a number of palm trees. These Palm trees are made up of Sun, Moon and star conciousness. Passing the trees for some more distance, there will be a beautiful city. Ladies of that city will feed the spiritual trainee. A young virgin among the ladies will take him into her palace and entertains him in many ways including intercourse. But the trainee should not subdued to her controlling himself so, he will go to sacred worlds.

CHILD CAVE: A seer appears there and fears the trainee by revealing all notorious features of the cave. But the spiritual trainee should not be afraid. He has to enter the cave and prolong up to some extent. then a beautiful lady comes and handovers a child to him. The child is very cruel. He will torture the trainee inmany ways and bites him on each and every part of the body. But the trainee have to bear all

tortures with constistance. Then the beautiful lady boasts the spiritual trainee. She teaches the process of flying in the skies to the trainee.

SHAPE OF MONKEY: With that power the trainee will move ahead in the sky. Then a mountain will obstruct him. A snake on the mountain will test the trainee and presents "SANJEEVAKARANI" Travel of trainee continues and another snake bites him. The trainess body fully poisioned. But with the help of Sanjeeva karani trainee survives. Again his travel will continue. A group of of elephants come across his way and frightens him. Any how he should escape from them and continue the travel. Then he will find a cave with 10 miles area. A tall tree will be there in front of the cave. The trainee should climb the tree. By climbing to top of the tree, he will be transformed as monkey. He wanders in the garden with the shape of monkey. He will eat a typical fruit by which he will get Dog shape. By inscencing the fragrance of a floweer hewill get form of Glabra. He will fly encircling surrounds and visits a saint. the trainee will tell all his story to the saint, then the saint consoles and offers a divine body with great mercy.

KHECHARI BILAM: The trainee shall take leave from saint and go ahead. Then he will come acrosses with a garden cave and after that cave of Vampire (Khechari) will be seen. Proceeding ahead he will see a golden temple of Lord Siva. The trainee should worship the God Swarna lingeswara in that temple. After this Golden temple there will be a garden of Banana trees. The trainee should enter that garden and recite Siva Panchakshari 1 lakh times. Then he will get a most stubborn body just like a diamond. Immediately he have to face a beautiful lady who sits on a diamond throne. But the trainee should not tempt towards the lustful lady and go ahead. There will be number of charming temples. He should worship the emerald Siva lingas in those temples. Then he will be equal to deities. He should not stop travelling. Here the trainee will see most sacred river Iravathi. He should bath in it and complete recitation of Siva panchakshari 3 lakh times and worshsip 1 crore of Sivaligas. Then he come acrosses with garden of bananas.

GARDEN OF BANANAS: Many ascetics are seen in the garden of banana trees. Trainee should serve them and move towards west. There will be a cave, progressing through the cave, there will be a lake. The spiritual trainee should take bath in it and move after praying lord Siva. Here will be the Nandanavana. By intakaing the smell of flowers in the garden - no hunger and no thirst. He should go towards South then enters into first Banana garden. He should take bath in the lake there, recite siva Panchakshari 1 lakh times and move towards East. Then he will find the throne of power. The trainee should gather some deserved items from the throne darely. Moving ahead, he enters into a garden of deities. In that garden of deities, a garden , a golden siva temple appears. It will have 4 entries in four directions. The four entries are guarded by as follows - *EASTERN ENTRY - VIGHNESWARA, SOUTHERN ENTRY - BHAIRAVA, WESTERN ENTRY - ADISESHA, NORTHERN ENTRY - DEITY VERGIN.* They will resisit the spiritual trainee when he wants to enter. The trainee should control himself to enter and first he have to pray these 4 guards.

Then they will be pleased and offers him admirable powers. With those powers he should enter into the golden temple and worship Lord Siva. With the blessing of Lord Siva he can reach padmavathi cave nearby. At that place a huge drum will be seen. The trainee should play the drum. Sound of the holy drum welcomes goddess pamavathi with her friendly ladies. She feeds the trainee with fruit juices and delicious food and offers astral body. At that time the trainee will attain divinity and happily moves without caring even the deities king Indra. He will have some sort of ego with in. Then Goddess Padmavathi invoces him. With that invocation, the trainee overcomes ego and rest in peace planes. By this, he have wealth of pure wisdom. He will enjoy all kinds of deity luxuries forever.

4. Peak of literature

The holy Srisaila is renowned for epical importance as well as historically most famous ancient pilgrimage centre. This place has abundant literary fame. our ancient saints had given top most predominance to Sri sailam in Indian puranas and itihasas. They praised this place as an amazing spot for salvation of saints, intellectuals and even laymen. Emperors and kings revealed their devotion and deep attention towards Srisaila through charitable activitiies, constructional activities, basic comforts and other facilities. This had done from ceturies together. They worshipped Lord Siva and brought the lord closure to public as well. Jewels of poetry were ornamented Srisailendra with their delicious poetry as the syllables themselves as Jewellery. they have made eternal installation of fame of the Lord Srisailendra in Indian literature. They offered unturned ecstacy. Crowned Lord Mallikarjuna and goddess Brahamarambica in the heart palaces of connoisseurs.

UTSAVA MURTHY NANDEESWARA AS CARRIER

ANCIENT POETS: Our ancient poets of sanskrit, Telugu, Tamil and Kannada had described Srisaila and Mallikarjuna extrordinarily in their poetry. All the salient specialities of Srisaila were described in 32nd chapter of Srikhanda article in Skandha purana of veda Vyasa. It was one of his 16 puranas. Not only in Skadha purana but in Mastya, Vayu, Agni Puranas and Kotirudra Samita of Sivapurana also Srisailam was described. Tamil poets like Sammandar, Appar and Sunder belonged to 7th and 8th centuries had praised Srisaila and lord Mallikarjuna in their 'TEVARA' Book.

In sanskrit also Srisaila was praised at many literary volumes. There was description about Srisaila in play 'Ratnavali' of Harshavardhana, 'Malathimadhava' a palm leaf book of Bhavabhooti , 'Vasavadatta' book written by poet Vasubhandhu, and in ' Katha Saritsagara' too.

PRE ERA POETS : In the past centuries famous poets in kannada like Siddha Ramanna, Akkamma, umadevi and Allammaprabhuvu had written about Srisaila in their literature. Nannayya the first poet in Telugu praised Srisaila in his Maha Bharata. In Sivananda lahari of Adisankara charya, in Dwadasa Jyothirlinga stotra also Srisailam was praised well. In his 'Haravilasa', poet king Srinadha stated that goddess Umadevi had penanced at Srisailam inorder to marry lord Siva. Besides this, poet king had come to Srisaila and written 'SIVARATHRI MAHATYAM'. He dedicated this book to a person named 'Santaiah'. Palkurikisomanadha, panditaradhya of Mallikarjuna, poet Pidaparthi Somanadha, Nagaluti Seshayacharya and etc were described Srisaila in their literature and renowned as 'SIVAKUVULU' . Panditaradhya was born by the grace of Mallikarjuna satakam'. This was the first book of Sataka literary feet. So, Panditaradhya was the first poet who wrote Satakas in Telugu and he described Srisaila in a wonderful manner in his 'Siva Tatva Sara'.

'Sri Parvatha purana' and 'Prabhu linga leelalu' were written by Nagaluti Seshayacharyulu and Pidaparthi Somanandhakavi respectively. Palkuriki Somanandha was a poet and desciple of lord Srisaila mallikarjuna. Poet chennamalu was attained fame by writing 'SEESA PADYALU' on lord Mallilkarjuna. He wrote the history of Srisaila in Parvatha prakarana chapter of his 'Panditaradhya Charitra.' Poet Ranganadha had written books like 'Sri Girinadha vikramamu', 'Sivabhaktha Deepika' and he praised Srisaila Mallikarjuna in his book 'Namassivaya' which was written in a special feat in Telugu literature called 'Ragada'. Poet Srigiri had written a book called 'Sivarathri Mahatyam' in which every quarter of poem ended with a word 'Srigireesa'. Poet Akkanna wrote a book 'Sivarathri Mahatyam' and dedicated it to lord Mallikarjuna. Tripurantakam is one of the eight entries to Srisaila. The lord of this place is Tripuranthaka is in his 'Tripurantakodaharanamu'.

When and who was written is not known about 'Bhramaramba Astaka' which is very famous among desciples and seers. Sanskrit 'Srisaila khanda' was translated by Attluri Papayamatya of 18th century. Like this so many poets had written numner of books about Srisaila Mallikarjuna. But many of them had become extinct in due course of time. It is difficult to reveal them again. But we have learnt that Srisailam has been prevailing from the beginning of the creation and outcome of the Dharma sastras. This fact came in to limelight by our glorious literature.

5. Historical peaks

There is no axise to determine the actual age of Srisailam. This is very famous holy pilgrimage centre even before the birth of Indian epics (Puranas). A kigdom was there Northern side of river Krishna. It's king was Chandraguptha. Epics quote that 'Mallikarjuna' name has originated to Lord Siva of this Srisaila because of king Chandraguptha's daughter. Before that time the Lord of Srisaila had another name 'Parvathalinga'. Chandraguptha's daughter worshipped Parvathalinga with great devotion. She felt him as his husband and surrendered herself. By this story we can know the Lord of Srisaila has been prevailing from many years to that time. In Indian traditional families, people worship god every day in the early hours with some particular ritual called 'Sankalpa'. There is much importance to Srisiala. Viewing at this we can know that the Srisailam is there from the beginning of human civilisations. Hiranyakasipa in Krithayuga, Sri rama in Tretayuga and Pandavas in Dwaparayuga visited Srisaila. By this, it is estimated that the age of Srisaila is many more Yugas. Epics are enchanting the glory of Srisaila. History is the threshold to explain the importance of sacred places. Srisailam has attained much more imporatance in the Indian History also. Many generations of empires had worshipped Srisaila Kshetra. Theyh ad done many Public welfare programmes for the sake of crores of devotees.

There were two traditions in Srisails, peopl were follwoing two different modes of Siva religions. After some duration of time. These two traditions mingled together to form 'Veera Saiva' religion. This mingle had become an undetatchble under current in Indian culture and tradtion. This Veera saiva religion ruled the country unanimously for many years. In due course of time, Andhra kings were faded out and environment of Buddhism in country suppressed the glory of srisaila for some extent. From and after 6th century Srisailam started to influence the public and re-attained it's importance. Now, in present times Srisailam is the holiest and nearest pilgrimage centre for the devotees of Hindus.

CHANDRA GUPTA : Reffering the history of Srisaila, we come to know that the king Chandra Gupta was the foremost king. He became blind with illegal lust and tried to rape his own daughter. But she ascaped from him and reached Srisailam. She surrendered herself to lord Mallikarjuna and worshipped him as her husband. She got boon as lord Siva will be worshipped as Mallikarjuna after her. It is evident from epics that, second chandragupta of Gupta dynasty was only the king Chandragupta here. He was the king of Magadha empire. He had a daughter named chandravathi and he was the grandson of first Chandragupta. All this information is according to Skandha and Bhavishya Puranas discription. According to Mastya Purana, he was the son of Samudragupta who was the son of first Chandragupta. Besides this, he has a Vikramaditya litle. 88 years were passed as Gupta era by the time of 219 B.C. This Chandragupta had been ruling by the time of second half of third century. Once upon a time people of this gupta race had been working as employees in Andhra Kings court. This

information is known by Brahmanda Purana. After Mourya race, Satavahanas were became kings and ruled the country. This second Chandragupta was a great devotee of god. He had won the provinces encroached by kushans by the way of battle with them. In that time only many incedents like growing up his daughter might be happened. Mahapadmananda one among Magadha Kings had Nine Sons - Nava nandas. The place where these Nava Nandas were penanced had the name Nandimandala. It is believed that the nine Nandi places including Mahanandi at Srisaila region are named after the names of Navanandas. By all this information it is clear that Lord Mallikarjuna of Srisaila had been worshipping by kings of north India.

THE VIKRAMARKA : After the Gupta era, Vikramarka era had started. Sri Harsha himself was the Vikramarka. His period was 2nd Centuray of before Christ. Kings belonging to Pramara race had been ruling the Country. Their capital was Srisaila and Andhra, Maharastra states were inctuded in their territories. Kings of these races were employees at Gupta Kings once upon a time. Fifth one of them, the pramara agitated against Guptas, occupied Srisaila and stated that he was the king. Next, Sanka the eldest son of Gandheravasena was crowned to this king dom. Vikrama, the second son conquored Ujjain and become the king of it. This Vikrama himself was Vikramaditya. The person who, the hero of Andhra's favourate, brave, adventurous stories 'stories of Vikramaka' is this Vikrama only. More over he was a great devotee of Goddess Durga Devi. The Caves, Temples, tombs, Siddhas, and seers conspicously tell about the salient features and ancianity of Srisaila Kshetra.

PALLAVAS : Sri Parvateeyas were the great kings who were the Servants of Andhra emporors. They occupied some provinces of Andhra at the time of Satavahanas and ruled those places by constructing Vikramapuri as their capital. Next to them, poongis occupied this kingdom. Vooginadus were the kings once upon a time. They extended their province up to some extent of Srisaila. Simhavarma, the somerdinate servant of satavahanas married one princess and acquired some part of the kingdom. He had been ruling it and conquered king of Ikshwaka. Then he became the king upto river Krishna. Some part of Srisaila had come under the ruling of Simhavarma who was a pallava King. The glory of pallavas was diminished by the explosure of Samudragupta. Pallavas had cut the woods of Srisaila and donated to Brahmins by way of constructing 'Agraharas'

VISHNU KUNDINAS: After Pallavas Vakatus came into power. Rudra sena of this race, got married with Prabhavathi who was the daughter of second Chandra Gupta (Vikramaditya). After the demisal of Rudra Sena, Prabhavathi ruled the kingdom. At that time, the lands between Krishna and Godavari dioses were undet the rule of Vishnu Kundinas. Vakatas had deep contacts and relations with Vishnukundinas. Srisailam had developed by the influence of these two races of kings.

KADAMBAS: It was the time of Sixth century beginning. A Brahmin named Mayura Sarma quarreled with horse forces of Pallavas and occupied the territorial places of Pallava Kingdom. This Mayura Sarma was famous with other name 'Kadamba'. He was very powerful. Pallavas could not control Mayura Sarma and made him their commander. By the favour of Pallavas, Mayura Sarma become king of some part of the empire. Dynasty of Kadamba was begin with him only. For some period of time Srisaila was under control of this Kadambas.

TELUGU CHOLAS: Karnataka King Pulakesi had been ruling the country at the time of Sixth Century. Their capital was 'Badami'. He expanded his territories. Karikala cholas had been ruling Cuddapah and Kurnool mandals. Srisaila region was under the rule of Cholas of 'Renati'.

RASHTRA KUTAS : By 8th Century, power of Chalukyas had come down. Rashtra Kutas were conquered the Kingdoms of Kanchi, Kalinga and Kosalas by defeating Chalukyas and became kings of Karnataka. Untill the last quarter of 10th Century. Srisailam region was under the rule of Chalukyas only.

KALYANA CHALUKYAS : One of Chalukya race defeated Rashtra Kutas and had become the King. He extended his frontiers towards Southwestern parts of Andhra and Telanganas.

DAKSHINA CHOLAS : Dakshina Cholas were powerful at the times of Kalyana Chalukyas. There were disputes often between Chalukyas and Cholas. Reprasentative of Velanati had took this dispute as an opportunity and occupied Srisaila. By this, Srisaila had come under the rule of velanti Kings.

KAKATIYAS : Kakatiyas were the regent Kings (Samanthas) of Kalyana Chalukyas. After the Sixth Vikramaditya, Kakatiyas got independence and established Kakatiya empire. Total Telugu region was undet the rule of them only. Their hyrarchy came in to lime light at the end time of 11th Century. In 1262 A.D. Rani Rudrama Devi, the daughter of Kakatiya Ganapathi Deva had ruled the country. She had been participating in war often with leaders of Cholas. After her, Pratapa Rudra Deva the grand son of Rudramadevi became the king. Srisailam was well developed in the

VEERA BHADRA IN FRONT OF UMAMAHESWARA TEMPLE

time of him. Eeswara Sivacharya stood support of the king in protection and maintainance of Endowment properties. In this manner charitable activities were attained a system.

KINGS OF REDDY COMMUNITY : Empire of Kakatiya was parished after Prataparudra. Many small provinces were developed. Reddy Kings were famous among them. They had attained fame as Kondaviti Reddys. King Prolaya Vemareddy occupied Srisailam region and he constructed stairs to Patala Ganda and golden peaks to temple towers. Madana Nayaka was a leader of Velamas. He belongs to the times of second Reddy King Anapotha Reddy. Madana Nayaka visited Srisaila and worshipped Lord Mallikarjuna. At that time itself he constructed stairs to the main temple for the comfort of pilgrims. Exactly by this time only kings of Vijayanagara occupied Srisailam. Anavema Reddy, the third Reddy King regained Srisailam from the clutches of Vijayanagara Kings and constructed 'VeeraMandapa' in the temple. Between 1384-86, Vijayanagara Kings again captured Srisailam. There was internal battle after the death of Hari Hara Raya - II of Vijayanagara. In that battle, Komativemalinga Nayaka grabbed Srisailam from leader of Velamas. In 1422, King Devaraya of Vijayanagara had won Srisaila and joined Vijayanagara empire.

KINGS OF VIJAYANAGARA : For the first time, kings of Vijayanaraga captured Srisaila in 1339 AD from Prolaya Vema Reddy, the foremost king of Reddy community. Srisailam had been shifting between these two kings untill 1422 AD. Srisailam was remained as part and participle of Vijayanagara empire by and from the time of king Devaraya. This king donated alot to the temple. After him, servant of Prundha devaraya also donated much to the temple. Veera Narasimharaya had been worshipping lord Mallikarjuna. Maha Mandrateswara Parvathaiah of this race donated lands and gardens to the temple and constructed meny structures here. Saluva peda mallappa digged a lake. These emporors of Vijayanagara worshipped lord Mallikarjuna with great devotion. They created many facilities in this holy place and maintained the temple.

SRI KRISHNA DEVARAYA : Sri Krishna Devaraya was the most renowned and powerful emporor among Vijaya Nagara Kings. He gained apraisal of intellectual and literary scholors. Sri Krsishna Devaraya is well versed as 'Emporor of Literary war field' (Sahiti Samarangana Sarvabhouma). He declared Srisailam as a special state at the period of 1500 AD. He provided many facilities and comforts to public. He defeated Kings of Karnataka 'Gajapathis' and while returning to his capital, he visited Srisaila along with his two queeens and worshipped Lord Mallikarjuna. He offered many donations to public there. He killed the religious stupids who were victimising jains and disturbing religions peace and restored peace. Commandor of Sri Krishna Devaraya was Vasanthanayudu. In 1513, he offered gold coating to the base tower of the temple and temple hall. Another servant named mallappa offered many gifts to lord Siva in the year 1526. Minister Chandra Sekhara constructed 'Kalyana Mandapa' in the temple and built a village named

'Sagalamarri'. up to the period between 1565-1566 Srisailam was prevailed with glorious spendour under the rule of Vijayanagara emporors.

SULTANS OF GOLKONDA - BIJAPUR : In 1565, Ranga raju the king of Vijayanagara was defeated in battle at 'Akkalagadi'. Golkonda and Bijapur sultans craved for the hold on Srisaila. They appointed Ramaraju who was the nephew of Ranga Raju as subedar of Ballari and Kurnool districts in 1573. Kutubshahi invaded over Ramaraju and defeated him in battle in the year 1580. Leaders of Hunde plundered the representative of Kutubshahi. In 1618, Commandors of Bijapur captured the fort of Kurnool and grabbed wealth and Agraharas from Brahmins. Celebrations in Srisaila were suspended. But this was not endured by a Brahmin named 'Desai' and he agitated against Kurnool Nawab - Muzafar Khan. Because of this factions flamed out. Business and commercial activities were paused away due to the rigid behaviour of Nawabs against Hindus. People wee migreted. Srisaila Kshetra was ruined. Apart from this Nawabs layed taxes on the pilgrims. Because of this and lack of local and non local visitors, Srisaila was ruined in the time of Bijapur Sultans.

CHATRAPATHI SIVAJI : At the ruined times of Srisaila only Chatrapathi Sivaji was ruling Maharastra. He was a great devotee of Goddess Bhavani. In 1674 he came Srisaila to worship lord Mallikarjuna and goddess Bhramaramabika. Northern tower of the temple was known as built by Chatrapathi Sivaji. It is called Sivaji tower (Sivaji Gopuram). Sivaji kept some of his soldiers in order to protect the temple from decoits 'Rohilla'. According to public notion, the soldiers fighted against Rohillas untill their last breath. So the Rohilla decoits might had plundered the Srisaila Temple.

SRI BHRAMARAMBA DEVI PRESENTING THE SWORD TO KING CHATRAPATHI SIVAJI

THE 17TH CENTURY: By the end of 17th century Moghul emporor 'Ouranajeb' conquered Bijapur and Golkonda. This attack was done under the leadership oc commandor Diyajuddin. He appointed Raja Bhim Singh as representative to Nawab. Kurnool area came under the control of Ibrahim Kham who was elder brother of Diyajuddin. This Ibrahim Khan had some soft cornor on Hinduism. So he redeveloped Srisaila and handed over the suspended lands and ornaments to the temple. In 1641, Marathi's invaded on Kurnool Nawabs and expelled them. By the end of 17th century glory of Nawabs was vanished away.

18TH CENTURY: Subedars of Duccan area were the subordinate supervisors of Ourangajeb. They got independence. After this they were called 'Nawabs of Hyderabad'. In this period of time, Hyder Ali the King of Mysore attacked on his neighbour districts ie. Kurnool, Ananthapur and Subha. In negotiations Hyderabad Nawabs offered Cuddapah and Kurnool districts instead of Ananthapur and undergone for treaty. After this, Srisailam region was under control of Tipu sultan for some period of time.

19TH CENTURY: At the end of 18th century, Srisaila Devasthanam was handed over to Sringeri Peetham according to the royal order Dated 8-4-1782. From them only it was again transfered to East India Company. In 1800 AD East India Company again transfered its maintainance power to Pushpagiri Peetham.

20TH CENTURY: In this 20th Century Government of India handovered the Srisaila Devasthanam from Pushpagiri Peetham. Then the maintainance was Kept uner the Custody of Honourable District Court. Then a Management Board was appointed by the Court and entrusted. Upto 1949, this management Board Managed all the activities of Srisaila Devasthanam. After this, from 1949 to 1954, It was under the control of official ruling appointed by the endowments department. From 1960, rule of Srisaila Devasthana has come under the custody of trustee's Board.

CONSTRUCTIONS & CHARITABLE ACTIVITIES

Public notion and epic of this land discloses that the temple of Mallikarjuna was built by Chandravathi, who was the daughter of Chandraguptha. It is evident that he belongs to 239 B.C. Next to Chandravathi, we can conspicously find the sailent features and specialities of Srisaila Kshetra in stories of Vikramarka. We can find braveness and generosity of king Vikramarka in those stories. Pallava Kings had cut some part of Srisailam forests and donated to Brahmins. Vishnu Kundinas and Vakatas had developed relations between them, and these two dynasties well developed Srisailam. Kamadeva in Kadambas, his wife Padmala Devi, daughter Nittamba and sun-in-law Hari Hara Rayalu had worshipped Lord Mallikarjuna in many ways. They constructed

stairs to Patalaganga. Hari Hara Rayalu constructed a hall called 'Narasimha Mandapam' in Ahobila Temple. In 13th Century, the great Kakatiya queen Rudrama Devi constructed 'Kalyana Mandapa'. Her grand son king Pratapa Rudra gifted Idols for festival occasions (Utsava Vigrahalu) to Srisailam and he donated 70 Villages. He donated 4 Villages named Sivapura - Kuramandi - Nandikeswar - Nandi Kunta to the temple in order to provide the holy diet.

'NAIVEDYA': In 14th Century, Allasani Appanna, the minister of Prataspa Rudra constructed 'Mukhamandapa' to deity Siddheswara. For Performance of daily rituals he donated some income sources to the temple. By the charter of 1231 AD it is evident that Prolaya Vemareddy of Reddy kings constructed stairs to Sri Parvatha and Ahobilam. His son Anapotha Reddy also constructed some stairs to Srisailam. In 1337, Anavema Reddy constructed 'Veera Siro Mandiram' in Srisailam. He had built it anticipating the Salvation of his father Annayya Reddy. By the charter of 1405, it is known that Kataya Vema Reddy S/o Kumara Vema Reddy constructed the Southern threshold and stairs to 'Sikhareswara'. In 15th Century, Proudha Devaraha had visited Srisaila and donated much. Veera Narasimharaya provided many ponds here and donated some lands which come under cultivation.

In 1504, Nagisetti Veeraiah arranged golden wreath to the Southern gate of the temple. Sri Krishna Devaraya visited Srisaila along with his twin wifes and constructed 'Silamandapa' and donated two villages named 'Paarumanchala' 'Atmakur' for holy diet to lord Mallikarjuna. This was happened on full moon day of 'Sravana' month at the time of lunar eclipse in Salivahana era. After 23 years, close friend and minister of Krishna Devaraya Chandra Sekharmatya constructed Kalyanamandpam and arranged 'Golden Jars' (Bangaru Kalasams)' to it. A charter was written like this -"To control the religions unrest and prevent veera saivas velagoti lumma Nayaka was sent by Srikrishna Devaraya. He donated 100 gold coins, Emerald necklace and a golden plate to lord Mallikarjuna. Post kings of Vijayanagara empire, no body had toon necessary attention towards Srisailam. After some period of time, Sivaji became the king of Maharastra. Once king chatrapati Sivaji visited Srisaila and donated lot of wealth and Money.

6. Peak of Public Notion

Our epics have been disclosing many amazing specialities about Srisailam. Apart from these, generations together people have been listening different stories, tales, miracles and wondors are enormous. Those are the head lights to the splendid arena of Srisaila.

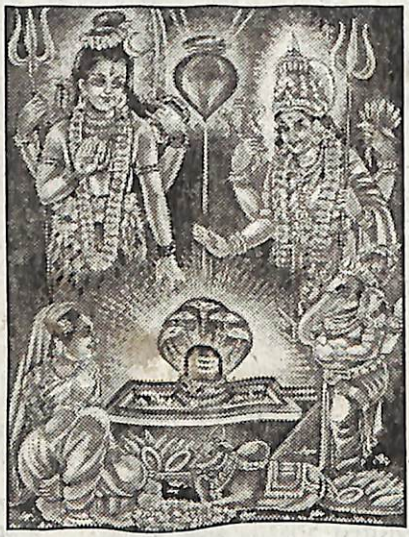
STORY OF ALMPURA RASA SIDDHA

This place of Alampura has another common name Kotilinga Kshetra. Goddess Jogulamba and Lord Bala Brahmeswara are the Prime deities. A great seer had come to this place to worship Jogulamba and attain one power among Ashtadasa Sakthis. He was invoced by the god

and constructed many temples here. He had attained the blessing of the goddess and worshipped Brahma and Maheswara. By the result of this he attained accomplishment of 'Rasa' ie 'Rasa Siddhi'. He became the alcamist ('Sparsavedi' - The method of making gold with touch). King 'Virachita' heared about the sanctity and luxurious life of this seer and jealous about him. Immediately he attacked on this place along with his four kinds of war forces. But the seer was peace seeker. He refused to fight with the king and merged himself in Bala Brahmeswara conciousness. This tale has epical familiarity. This information can be had from charter of 'Brahmeswaralaya Thorana Sthambha'.

TALE OF HEMAREDDY MALLAMMA

Once upon a time there was a Lord Siva Devotee named Vemana Soma reddy in Village Sivapura near Srisailam. His wife Girijamba was very generous and compassionate. For a long time they had no choldren. They were disappointed about this. One good day, they had a desire to visit Srisaila and worship Lord Mallikarjuna. Both wife and husband went to Srisaila on the 'Sivarathri' day. They visited Lord Mallikarjuna and offered their prayers and rituals. Wailed Mallikarjuna to fulfill thier wish. One night Lord Mallikarjuna along with goddess Bhramaramba appeared to Somareddy in dream and said, "you will be blessed with a daughter who can enrich your family and her father - in - laws family too". Somareddy couple felt very happy and returned to native village. After some time they blessed with a daughter. They brought up the child with great affection by keeping name 'Mallamma'. At the age of sweet Sixteen Mallamma was get married with Balarama Reddy who was good and rich fellow. Mallamma was enjoining the wealth and leading a luxurious life. She was offering all her services to husbands family. Fellow daughter - in - laws of Mallamma couldn't tolerate the enjoyment of her. They said back bitings to Mother - Father - In - Laws about Mallamma, broken their hearts and thrown away mallamma and her husband from home. But Mallamma was not at all felt sorry. She was serving her husband, feeding cattle in the fields, and leading life peacefully worshipping lord Siva. She had earned good fame through her hospitality and Charitable activities. But this also couldn't endured by co-daughter in-laws. They provoked brother-in-law too and flamed anger against Mallamma in him. He became aggressive over her and tortured her like any thing and prepared to cut her head.



HEMAREDDI AND MALLAMMA SERVING LORD MALLIKARJUNA

In that over anger itself, wisdom awaked in him. He realised that his wife was innocent. He dropped the sword and prayed to excuse. Malamma felt very happy for the realisation in her husband. They two started to visit Srisaila Mallikarjuna. But in midst of the Journy, Mallamma left her physical body. Lord Siva appeared to her and offered salvation to all who were asked by Mallamma.

STORIES OF THREE MOUNTAINS

Lord Maheswara Came down from heaven to earth and transformed as Sri Saila Mallikarjuna and made this place holy with meny water banks, places and cities. In those places, three are more sacred. They are Taaladri, Keeladri and Mangalagiri. In Taladri, one village (Agraharam) had estabrished with famous army officials of lord Siva. One day Lord Mallikarjuna went to hunting. To test lord Siva, goddess Bramaramba sent two deity virgins named Jaya & Vijaya. But Lord Mallikarjuna denied the proposal of that virgins and stayed there for some period of time. Lord Mallikarjuna pleased with the behaviour of those two virgins and blessed this place as able to offer salvation for seers.

Second mountain is Keeladri, the place of Goddess Durga. Once upon a time, a demon called "Keela" had contructed a fort on this mountain and torturing public. Then Goddess Durga came here by listening the prayers of devotees and constructed Vijaya Puri (Now Vijayawada) at the banks of river Krishna. She occupied the fort of the demon and killed him. As she occpied the fort (Dugram) of Keela-this place had got the name Durgakshetra and the mountain named Keeladri. Goddess Durga showered gold rain. Hence she named and famed by Kanakadurga. Lord Mallikarjuna manifested here as Vijayeswara.

Third Mountain is Mangaldri. This is the place where Nrusimha Swamy manifested - Mangalagiri. Once while Mallikarjuna was passing by this place, Lord Nrusimha invited him un to the mountain as guest. Like this manner Mallikarjuna stayed on this mountain for some period of time. In return of his hospitality, Mallikarjuna transform a part of his consiousness to lord Nrusimha. That is why, Lord Nrusimha offers half of the Jaggery water (Panakam) presented to him by the devotees.

STORY OF BHRAMARAMBA

This story is very popular in Karnataka State. A princess named 'Bhramaramba' accepted Maheswara as her husband who appeared in her dream. Maheswara had shown a honey bee to the princess and said, "Where this honey bee rest's and settles, you come there. I will marry you then." The princess followed the honey bee. It flew to Srisaila and settled at a Jasmin Bush. Princess also stayed at that bush and was waiting for Lord Siva. Lord Siva along with Parvathi came down on to the earth and shown the princess waiting for Lord Siva at Srisaila. Watching this Parvathi was jocking. To test the princess, lord Siva appeared her as an

old man and said, "I am the man whom you loved. I came to you. Come on. marry me". She stared at the wrinkled skin of that old man for a while and spontaniously accepted to marry him. Himself is the OLD MALLIKARJUNA in this sacred place.

But the tribals of that place were not accepted the decition of princess and prepared to fight with Sankara. Bhramaramba resisted them. She repeated that she loved that oldman only. Tribals had nothing to say but they invited the love pair for dinner. Sankara was not prepared to take non-veg and liquor along with those tribals. Then Bhramaramba disagreed to follow him if he hurt the hearts of her beloved tribals. Lord Siva did not cared her warning. He left her here itself and proceeding. Bhramaramba was stonned by this situation and ran after him calling "Mallikarjuna". But sankara didn't reply. She repeated again calling "Mallayyaa". Sankara was progressing without any reply. With natural anger, he called ironically "oh! Deaf mallaya!" (Cheviti Mallyya). She came to know by Narada that her lover was going with Parvathi. Bhramaramba with anger cursed Siva as to stay and settle there itself in the form of Linga. Lord Siva accepted and reimpricated Bhramaramba to settle in the form of stone.

In this manner, they two were settled there and blessing crores of devotees. As he appeared in midst of Jasmin bunches he named Mallikarjuna. As she stayed at the place, where honey bee (Bhramara) settled, she named 'Bhramaramba'.

Kalyanostava to Bhramaramba and Mallikarjuna is very famous for many eras. People from Konkan & Mysore areas offer gifts in the stature of bride grooms parental families.

MARRIAGE ALLIANCE OF SRI BHRAMARAMBA WITH MALLIKARJUNA

7. Peak of Holy Place

Srisailam is on Nallamala mountains 1500 ft above the sealevel. It's measurements are - 4 miles on East, West and 7 miles on North and South directions. It's total area is 30 sq. miles. It is a fascinating beautiful holy place. It is the real Kailasa on earth which is the rest place for seers, spiritual trainees and luxurious men.

PEAKS - PLACES - BANKS

Srisailam has eight glorious and glittering peaks. In each peak there are three holy water banks.

1. PEAK OF CAT'S EYE (VAIDHOORYA SIKHARA) : It is in Tripuratakam. Ashta Vasuvus are protecting their devotees here. On this peak, three holy river banks called Nandi, Ananda and Sukla are there

2. PEAK OF RUBY (MANIKYA SIKHARA) : It is in Maheswaram. Here, Groups of Rudra and Groups of Pramathas are prevailing. On this peak, Tamra, Jahnavi and Kala named river banks are existing.

3. PEAK OF CORAL (PRAVALA SIKHARA) : It is in Pushpagiri. Rambha, Urvasi, Menaka, Ghrutachi, Tilottama and other deities live here. This peak has Ajarathi, Daadigheshini and Aruna holy river banks.

4. PEAK OF BRAHMA (BRAHMA SIKHARA) : It is in Ananthapur. Brahma along with Saraswathi rests here. Holy river banks are Kala, Keerthi and Gomathi.

5. PEAK OF ROUPYA (ROUPYA SIKHARA) : It is in Someswara. Kumara Swamy is prevailing here along with his group of pramadhas. Holy river banks are Jyothi teertha, Jaya teertha and Vijayateertha.

6. PEAK OF GOLD (HEMA SIKHARA) : Lord Parameswara manifested here along with his family, friends and servants. He is Kamadhenuvu for his devotees. Chakrateertha, Pruthhu Teertha and Archishmathi Teerthas are the holy water banks.

7. PEAK OF EMARALAD (MARAKATHA SIKHARA) : It is in Ahobilam. Sri Mahavishnu along with Sri Mahalaxmi Prevailing here. Jyothi teertha, Archi teertha and Brahma teertha are the river banks.

8. PEAK OF DIAMOND (VAJRA SIKHARA) : It is in Nandi Mandalam. It has different wonderful colours. Nandeeswara rests here. Utsava teetha, Kshetra Teertha and Sukla Teetha are the river Banks.

SACRED HOLY RIVER BANKS ON SRISAILA PEAK

1. Karma Hareswara Teertha 2. Kubera Teetha 3. Kundina Teetha 4. Kotilinga Teertha 5. Gaddi Bavi 6. Ghantika Kundam 7. Chakra Teertha 8. Nanda Teertha 9. Patala Ganga Teertha 10. Panchadhara Teertha 11. Bhoga Teertha 12. Brahma Teertha 13. Lavuka Teetha 14. Varaha Teetha 15. Sankhu Teertha 16. Siva Teertha 17. Sikhareswara Teertha 18.

Saraswathi Teertha 19. Surya Teertha 20. Saaranga Teertha 21. Hatakeswara Teertha

Bhavya Teertha, Rudra Teertha, Mandakini Teertha and Yama Kona Teertha are some other also there.

KSHETRAS & TEERTHAS OF SRISAILA GATES

Tripuranthakam in East, Siddhavatam in South, Alampuram in West, Uma Maheswaram in North are the 4 main entrances. Eleswaram in North - East, Somasila in South - East, Pushpagiri in South-West, Sangameswaram in North-West are the 4 Sub-entrys.

1. TRIPURANTHAKAM

It is one main gate in the direction of East. Tripuranthakaswara and Triupra Devi are the Prime deities here. God's temple is on Kurmaragiri and Godess's Temple is in the midst of Kadamba Vana lake. Poolakonda and Sivalinga are in North. This linga was worshipped by Tarakasura. Ishta Kameswara, Chandramouleeswara halls and a Siva linga installed by Indra are also here. The holy river banks are - Dhoorjateeswaram, Gowereeswaram Koteeswaram, Kopileswaram, Mandookeswaram, Sahasra Rameswaram, Sangameswaram, Skhandhasomeswaram, Parasu Rameswaram, Bhramareswaram, Manikarne swaram, Mukteswaram, Tula Siddheswaram, Sri Karneswaram, Dharmeswaram, Pushkareswaram, Vibhuti nagaram, Manthra Teertham, Pushkarini, Gundi Prabha Teertham, Gandhavathi, Pushpavathi, Netravathi, Chitravathi and Lingavathi. There is rumours that from here tunnels are there which lead to varanasi.

2. SOMA SILA

This is the sub-entrance in the direction of South -East. It is on the banks of river penna and at the junction of Nallamala, Yarramala and Veligonda mountains. It's god is Someswara and godess is Kamakshi. There is a very old Banyan Tree. The Sivalinga installed by Skandha is at Somagunda here.

3. SIDDHAVATHAM

It is the main gate in South direction. Siddheswara and Ashtamaha Siddhi are the main deties here. Rasasiddha, Nityanadha and Jada Bharatha resided here and Uttanapada, Markandeya wandered here. It is on the bank of river Pinakini. Name of lord Sivalinga is sparsavedi. There are idols of Vighneswara, Vrushabheswara, Dakshninamurthy and Kamaskhi here. Halls of Chandramouleeswara, Bala Brahmeswara and Jyoteeswara are near by. There is an efficacious Banyan tree in South. Beneath that tree an idol of Dakshinamurthy. Graves of saints are around this idol. Those who circumambulate around these graves and idol of Dakshinamurthy are released from diseases and get perfect health. Bala Siddheswara, Ghanta Siddheswara, Ishta Siddheswara and many other lingas are here. The holy river banks are Varuneswaram, Rameswaram, Praneswaram, Kapileswaram, Omkareswaram, Sankareswaram, Pushpagiri, DharmaKulotta Nandi, Ahobilam, Bhrugupada Teertha,

Kumudwati Teetha, Kamya Teertha, Saagara Teertha, Matwalanka Teertha, Teerthas of Nava Nandis, DoorwasaTeertha and Rudrakoti Teertha.

4. PUSHPAGIRI KSHETRAM

It is the sub-entrance in the direction of South-West. It is on the bank of river penna in cuddapah Mandal. It is the holy place where Brahma, Vishnu and Maheswaras manifested which were installed by Janamejaya. Idols of Adikesava and Santhana Malleswara are here. Makara torana with sculptures of Dasavatara pictures is here. Lakshmi Mandir is on the left side, statue of Anjaneya is in front. Sivalingas - Umamaheswara Nandivahana, Santhana Sashi Malleswara Pushpagireswara are here.

5. ALAMPURAM

It is the main gate in the direction of West. Here the god is Brahmeswara and goddess Jogulamba of Ashtadasa Sakthis. There is a temple at the corner of Brahmeswara Mandira Mandapam. Statue of Yellamma vuruff Renuka Devi is there. Nine temples are there for Bala, Garuda, Swarna, Padma, Taraka, Arka, Kumara, Veerabrahma and Viswa Brahma the Nava Brahmas. This place has another name Bala Brahmeswara Bhaskara Parasurama Kshetra. Here's Siva Linga made up of 'Rudraksha's (Bustard). There is a strange notion that, though you pour pots of water on this Siva Linga, not even single droplet of water comes out.

6. SANGAMESWARAM

It is the sub entrance in North-West direction. It is the place where seven Someswaras manifested. Rudralinga installed by Kalmashapada, Idol of Nrusimha installed by Vasishta and garden of Koutilya's penance are here.

7. UMA MAHESWARAM

Northern main gate of Srisaila is this. It is famous as goddess Parvathi Penanced here to marry lord Siva. Main deities of this place are non other than Uma and Maheswara. Art of sculpture of here in carving Kalabhairava, Veerabhadra and Natarja idols is very beatiful. The mountain on which goddess Uma and Lord Maheswara manifested is so charming. Dundubhisagara is at a little distance to the temple. On the mountain and at foot step of the mountain also goddess manifested. Goddess in the up hill temple is four armed pleasant idol - down hill goddes is two armed aggressive one.

8. ELESWARAM

North - Eastern sub entrance is this. Main deity is Eeleswara Goddess katyayini. Here were temples of Hari Hara, Hatakeswara, Neelakantheswara, Rasasiddheswara. This holy city where Acharya Nagarjuna was attained salvation was submerged in waters at the time of Nagarjuna Sagar dam construction.

NAVA NANDIS

1.	BRAHMA NANDI	:	1 1/2 KM FROM NANDYALA IN SOUTH-WEST DIRECTION
2.	NAAGA NANDI	:	IN ANJANEYA TEMPLE AT NANDYALA
3.	VINAYAKA NANDI	:	AT SOUTH EASTER DIRECTION TO MAHANANDI
4.	GARUDA NANDI	:	1/2 MILE DISTANCE TO MAHANANDI IN WEST DIRECTION
5.	SIVA NANDI	:	IN 'CUDDAPAH KAALVA' VILLAGE 10 MILES AWAY FROM NANDYAL
6.	MAHA NANDI	:	NINE MILES FROM NANDYAL
7.	SURYA NANDI	:	4 MILES FROM NANDYAL IN EAST DIRECTION
8.	VISHNU NANDI	:	22 MILES FROM MAHANANDI IN NORTH DIRECTION
9.	SOMA NANDI	:	IN EASTERN DIRECTION TO NANDYAL

Ruler of these Nava Nandis is Brahma Nandi situated at nandyal.

PANCHA MATHAS

Thse are at one mile distance from Mallikarjuna temple in the NorthWest direction. They are

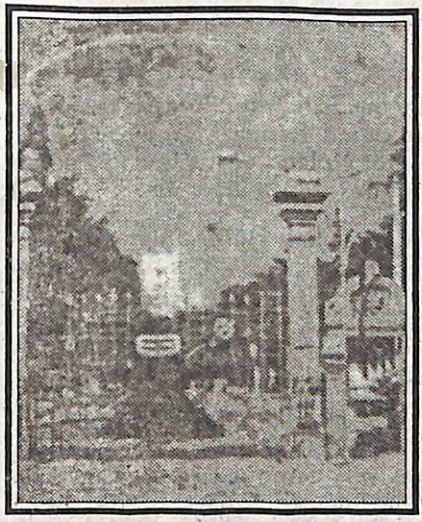
1. GHATIKA MATHAM 2. VIBHOOTI MATHAM
3. SIDDHAS MATHAM 4. SAARANGADHARA 5. NANDAS MATHAM

THE NINE CITIES

1	BRAHMESWARAM	:	Penanced place of Brahma
2	VARUNESWARAM	:	Fullfiller of all desires at Western gate
3	INDRESWARAM	:	Penanced place of Indra
4	JANARDHANESWARAM:		Donor of result for performing three night rituals.
5	SAPTAKOTESWARAM	:	Eradicator of all sins made in previous births
6	KUKKUTESWARAM	:	Worshipping lord Siva here, gives the result equal of performing 10 Aswamedha rituals
7	HEMESWARAM	:	Gives results to devotion and salvation
8	AGNEESWARAM	:	Donor of penance result
9	MOKSHESWARAM	:	Constructed by Brahma

WORTH SEEINGS IN SRISAILA MALLIKARJUNALAYA

1. PRAKARA KUDYA : This temple has widest area around it. It has a most consistent 20 feet tall rocky compound wall which resembles with fort wall. On the stones of the compound wall were ornamented with beautiful sculptures. Parvathi Katyana, Ksheerasagara Mathamam, Kirataarjuneeyam and Bhaktha Kannappa are some of them. Blend of two serpants (Naagabandha) standing posture of hanumantha playing flute while Ganapathi is dancing, statue of Ganapathi with 10 arms.. like this, many fascinating excellence of art pieces attract the viewers.



MAIN ENTRANCE OF SRI SAILA TEMPLE

2. THRESHOLDS : There are 4 thresholds in four directions to the huge compound wall of Lord Mallikarjuna Swamy temple. Area between the temple and main gate contains beautiful diases (Mandapas). The East Main gate is always wide open for the devotees. The stony sculptures of Lord Srisaila Mallikarjuna Swamy resembles the different states in descertment of different kings. Different modes of sculptural art excellen- cies and traditions are found here. Incarna- tions of Lord Siva and tales are carved on the 3 x 5 ft stony plate of the compound wall. Door frames and statues of the temple attracts us very much. They represent the quality and technic of Southern sulptured talents and supremancy. Spontaniously they backons the deciples mind towards holy havens. That is why Srisailam is called transform of Kailasa on earth.

SRISAILA MALLIKARJUNA

3. TOWERS: The compound wall is having towers in 4 directions. Southern tower was built by Hari Hara raya - II, the Vijayanagara emporor in 1405 AD. Northern tower was built by chatrapathi Sivaji in the year 1677 AD. That's why it is called as "Sivaji gopuram" and is famous from centuries together. Brahmanandaraya gopura of Western tower was built by Sri Sailam Devasthanam it self in the year 1966.

4. MEGA TEMPLE OF LORD MALLIKARJUNA: This mega temple of Lord Mallikarjuna was built in 1230 AD in midst of the 4 towers. Base temple of Mallikarjuna is very small and this Mallikarjuna Jyothirlinga is

also tiny. But it's miracles are enoromous. That's the speciality here.

5. RANGA MANDAPAM : Main big hall extending to the East, South and North directions is called Ranga Mandapam. This Mandapa door frames and wide stony plates of it's walls & pillars are ornamented with alot of salptures and Charters.

6. VEERA MANDAPAM : The another hall before the face hall it self is Veera Mandapam. Once upon a time in order to fulfil their desires - brave heroes from various places come to this hall and offered their heads as a holy sacrifice. It's constructrion charter is on the pillar of the hall. A big stony statue of bull called 'Sanagala Basavanna' is in front hall to this Mandapam.

7. SANAGALA BASAVANNA : The front hall of Veera Siromandapa is called "Nandi Mandapam". It's main deity is Nandeswara (Basavanna). This bull statue was very famous among Karnataka people as "Chennukallu Basavanna" in ancient days. In due course of changes in time and language, now it is called "Sanagala Basavanna".

8. HALL OF MIRRORS (ADDALA MANDAPAM) : It was built in 1529 AD. Until 1985 it was used by the temple authorities as a Kalyana Mandapam. After 1985, New Marriage hall was constructed in the South West direction to the main temple. Then the old marriage hall was converted in to hall of mirrors and has been using to ritual of "Pavalimpuseva" Even though, according to ancient tradition on the day of "Mahasiva Ratri" Kalyana celebrations are conducted in this old marriage hall only.

9. SAPTA MATRUKALU (THE SEVEN MOTHERS) : These are seven idols of holy mothers - Brahmi, Maaheswari, Koumari, Vaishnavi, Vaaraahi, Indrani, Chamundi beside the saalamandapa in South direction of the main temple. On the holy full moon day of chaitramasa, worshipping first these seven mothers only priests and pilgrims proceed to visit Bhramaridevi temple. In other normal days no body pays attention on these idols.

10. BRAHMA GUNDAM - VISHNU GUNDAM : This is situated at South side of the Mallikarjuna base temple. This holy pit even covered with RCC slab, we can watch through the holes of this slab. South side to Seven mothers, Vishnugunda is in the series of halls. This Vishnugunda is well noted as "Patala Baavi" by locals.

11. MANOHARA GUNDAM : This is in front of the right side to seven mothers. This pit is also having top cover. These are series of stairs to godown in to the pit.

12. TEMPLE OF NAVA BRAHMAS : Eight forms of Lord Siva - Bhava, Sarva, Eesana, Pasupathi, Rudra, Ugra, Bheema and Mahadeva are here in these temples. These lingas are called respectively-

Jala, Kshiti, Surya Yajamana, Agni, Vayu, Akasa and Chandra. Above to these lingas "Moksha Linga" is also among them which gives salvation. All these constructions resembles sculpural style of Kaakatiyas.

13. ARDHANAREESWARA : Age of this statue is not known exactly. This is situated in Northern temple to the main temple.

14. LINGAS INSTALLED BY PANDAVAS : 5 Temples of Siva are there a little distance to Ardhanareeswaralaya. Public romour is that these lingas were installed by Pandavas.

15. MALLIKA GUNDAM : Under current waters of river Saraswathi are known as sacred waters of this pit. It has a speciality peak of Mallikarjunalaya images in the waters of this mallika gundam. This water is used as remidy for different types of diseases. Once upon a time, boat travel (teppotsavam) was conducted here only.

16. VEERABHADRA : This temple is in the Northern face to the above said temples. Idol of this temple appears ferociously with full veponed.

17. THE UMA MAHESWARA : This idol is also called pancha-nandiswara. It is manifested in a temple of salamandapas in north direction. In this temple, posture of idol looks as lord Siva sits on his Nandi with Parvathi on his thigh

18. MANDAPAS OF ALANKARA & AASTHANA :
Asthana Mandapa is adjscent to the temple Kumaraswamy. Once kings were stayed here only when they happened to visit Srisailam. Hence this hall has got the name. In those days, decoration of lord Siva was going on in this hall only. Hence it is called Alankara Mandapa too.

19. AKKAMAHADEVI - HEMAREDDY MALLAMMA : In side room of the Asthanamandapa consists the statues of Akkamahadevi and Hemareddy Mallamma. These were installed by the temple Authorities.

20. TEMPLE OF KUMARA SWAMY : This hexafaced shanmukha temple is mere adjesent to the temples of Nava Brahmas.

21. CHADRAMAMBA TEMPLE : This temple is West part of the main temple.

22. PANCHANANDEESWARA : This temple is in the hall which is on the way of North face gate. This statue has five bulls carved from single stone which admires the viewers. Four Nandis out of five are faced to four directions and fifth one carries Parvathi and Maheswara in the middle. Its bridal form falls the visitors in ecstacy.

23. KALYANA MANDAPAM : This marriage hall is adjesent to the East directional compound wall of the main temple. This is a west faced one. This hall consists of splendid art of sculpture and Kalyanotsava of Lord Mallikarjuna is performed in a spectacular way here.

24. THE ALTER (BALIPEETHAM) : This was constructed by Sri Ganga Mallisetty of Rajahmundry in 1314 AD. Beautifully carved statues of "Ashta Dikpalakas" are here. This is a two storied building. Fascinating Siva Linga & Staute of Nandi are special attractions here.

25. OLD MALLIKARJUNA : This is only the linga which is not having Nandi infront. This linga has many ups and down resumbling wrinkles of an old man. Once chandravathi had worshipped this linga only as per some believers. It is said that this linga is older than the main mallikarjuna linga.

26. TRIPLE BENEFICIAL TREE : This was a tree interblend of trees (Juvvi), Peepul (Raavi) and (Medi). In the pleasant shade of this tree many saints and seers like Sri Dathatreya and Siddha Nagarjuna had penanced. But alas! This tree was fell down in the year 1985. It was decided that the age of the tree was 3000 years by that time. In 1989, Sri D.T. Narayanappa the executive officer of those days, replanted those three trees. People believe that they can have children by circumambulating around these trees.

27. ANNAPURNA MANDIR : This is the kitchen for Srisaila Mallikarjuna temple. It is in a hall North Eastern side of the main temple.

28. NITYA KALYANA MANDAPA : It is in the Saalamandapa which is in South West direction to the main temple. All the paid kalyanas of pilgrims are conducted here only.

29. SRI RAMA SAHASRA LINGA - SITA SAHASRA LINGA :
Thousand Lingas are blended as one, smoothly and transformed as Sahasra linga here. It is believed that this was installed by Lord Sri Rama. It is at the back side to old Mallikarjunalayam.
In the same manner another Sahasra Linga, believed as installed by Sitadevi is adjascent to the entrance gate of Bhramaramba temple.

30. ANOTHER COMPOUNDWALL : There is another compound wall inside the temple compound wall. It's main temple is Goddess Bhramaramba Devi temple. It is at a high level back side of the Mallikarjuna temple.

SRI BHRAMARAMBA TEMPLE

31. Once upon a time there was a demon named Varuna. He was attained a boon that he never face the death because of living beings those who had legs in 1, 2, 3, 4 and 5 numbers with the

strength of that boon he was torturing the world. Then people prayed goddess Parasakthi with great grief. Godess pleased with the prayers of people and created 6 feet honey-bees. These 6 feeted honey bees killed the demon. By this cause only the goddess attained the name Bhramaramba. The buzzing sound can be heared continuously emerging from the walls of the Bhramaramba temple as a sign of this incident. The idol of goddess Bhramaramba seems as if she is in sitting position. But actually the idol is in standing posture. This change is due to the dress decoration done by the priests.

32. REMOVED STATUES OF SIDDHI VINAYAKA & PANCHA LINGESWARA : Once there was a statue of Siddhi Vinayaka at left side of the stairs of godess temple. But now it is not there. Idol of Panchalingeswara installed by Drowpadi was also disappeared now. Five Siva lingas (Five husbands of Droupadi) on single base (Panapattam) was also removed at the time of renovation of the temple.

33. GRAVE : In the same manner, there is one grave at the right side of the stairs of goddess temple. There is a Sivalinga on this grave. "This is the grave of janga Mallikarjuna Swamy - Teacher of Forefront poet Nannechoda". This writing can be seen on the grave.

34. LION HALL (SIMHA MANDAPA) : Immediate after crossing Siddhivinayaka, there is this temple hall of goddess Bhramaramba. It was constructed in the shape of a lion.

35. TEMPLE OF BHRAMARAMBA : Crossing the threshold, you will come across with many Mandapas with in the compound inEast and North directions. There is a flower garden in West direction. Statue of Kala Bhairava in a small hall of Eastern mandapas and statues of Kaali, Lakshmi and Saraswathi in the peak of South Mandapa are seen side by. Kitchen is beyond the hall of North direction. On the other side Rudragundam. Epically renowned oleander tree at a short distance. The Bhramaramba Temple is at Centre of the second compound. She is the conciousness of resonance (Buzzing Sound). Walls of the temple contains pictures of Ramayana Epic, people performing Abhisheka to lord Siva. The soft posture that is ornamented and well decorated is called Bhramaramba Devi and the aggrassive posture in the base temple is called the power of Bhramari (Eternal Resonance Power). Priests and sacred Brahmins only are allowed into the base temple.

36. TEMPLE OF RAJA RAJESWARI : The temple at East Mandapa with glorious sculptural art is the temple of Raja Rajeswari.

37. LOPAAMUDRA : She is the wife of Saint Agastsya. The stare in the Sala Mandapa in the temple of Bhramaramba is one and only one that resumbles the facecuts of copamudra so far awailable.

38. SILPA MANDAPA : Sculptures of Nara Naari Manjaram, Bhadrakali, Hari Hara and Nataraja in the 'Pradakshina Silpa Mandapa are fascinating.

39. RUDHIRA GUNDA : Once, according to the tribal traditions animals were offered to goddess as sacrifise. Now this custom is extinct. Due to the blood relating the sacrifices this pit named as 'Rudhira gunda' (pit of blood).

40. YAAGA SAALA : It is at North East to the temple of goddess. Chandi Yaaga is performed in every full moon and Dasarah festivals.

41. SMALL SAHASRA LINGA : The temple in front of the prime door of Bhramaramba temple is called smal sahasra linga temple.

IMPORTANT PLACES IN SRISAILAM

1. GANGADHARA MANDAPA : Recently it was constructed. This statue was installed infront of the temple gate continuous flow of water from the head of Lord Siva admires Viewers.

2. SANKARAMATH : This is the Radham Veedhi opposite to the Mallikarjuna temple. It is run by Kanchi Kamakoti peetham. Inprevious days veda was preached here.

3. SRINGERI SARADA MATH : It is near by the Gangadhara Mandapa statues of Saraswathi and Adisankaracharya are very beautiful here. Statue of Sankarcharya is made up with marble stone. Even ethiests also invoced by spiritual spirit by staring at this stautue.

4. ARAMA VEERESWARALAYA : This is on the way left side to the saala Mandapas. It's main deity is Veerabhadra.

5. PASUPATHI NATHA LINGAM : It is recently discovered in diggings of archeological surey. It is very small hall. Linga in this hall is called Pasupathi natha or panchamukha.

6. GHATS OF GANGA BHAVANI : Vally before the Mallikarjuna temple is called "Garden of Karpoora Swamy". Naturally from all the holy river banks, waters flow to this vally and merged in patala ganga. They are named as Ganga Bhavani ghats. Idols of Siva and Ganapathi on rat are very attractive here.

7. SIVAJI SPHOORTHI KENDRA : Chatrapathi Sivaji is the igniting spirit of Young India. History reveals that Sivaji had visited Srisaila and stayed for some time here. It is said that Sivaji only constructed the northern tower to the temple. He constructed a hall in front of the tower and stayed in it. Now this hall is in ruined state. Besides that, an amazing construction has been developing by the name of "Sivaji Sphoorthi Kendra". Which costs some crores of rupees. The lively statue of Chatrapathi Sivaji inspires the spectators here undoubtedly.

8. CHANDRA KUNDA : This is on a up which is 1/2 km from the Sivaji tower. There is no water in the pit. It looks like a big cave. This cave was covered and nobody knows to where it leads. Sri Sailam has many more holy places and river banks as said by Sri Saila Khanda in Skandha Purana.

"Shashti Kotyascha Tirthanam - Shasthi Koti Satanicha Pavitra nyatra Teerthani."

9. TEMPLE OF ANKALAMMA : This temple is at left last to the opposite road to the Mallikarjuna temple. Its actual age is not known. It's speciality is a tree extends to three sides on the top of the temple except at entrance. Daily rituals are arranged to the deity of this temple recently.

10. PRASANNAJANEYA : This temple is recently renovated from rains which was described by the Rashyan scholor in 1460 AD.

11. PATALESWARA : This is a ruined temple opposite to Anjaneya temple.

12. VITHALESWARALAYAM : This temple was constructed by vithalamba w/o Hari Hara raya - II of 14th century end times. While constructing stairs to patalaganga, she constructed this temple too. After some course of time this had changed it's name as Gollabhama Mandapam. Here's sculpural art is extraordinary. But it has been neglecting for 25 to 30 years.
There are five mathas like vibhooti matha in this holy place. All these five are siluated on either side of the Western road to the Northern compound. These mathas were evolved from the five faces of lord Siva. They are - 1. Revala Siddhi 2. Amarula Siddhi 3. Ekorama 4. Panditaradhya 5. Viswaradhya. These were five veera Saivas.

13. VIBHOOTI MATHA : It surrounds with a wide hall. On the dias inside this hall, stautes of Ganapathi and Nandi are there. Once, a devotee was distributing Vibhoothi (holy ash) here. So, it is called Vibhoothi Math.

14. SIDDHAS MATH : It is supposed that some Siddhas were stayed here. No more details are known.

15. MATHA OF BULLS : It has two nick names - one is Nandeeswara Matham and the second one is Heera Matham. A Nandeeswara Linga is in this Matha. It has few caves which are convenient to penance.

16. GHANTAKARNA MATHAM : It is not much spacious hall. It is named as Ghanta Math and Ghantakarna Math because once a seer lived in it and he indicated the time of ritual with beeting a bell. It is having a pond and called Ghantakarna Teertha. People say that Water in this pond is available even in very hot summer also.

17. SAARANGA MATH : It is a very spacious hall. It has mandapas in front of it's compound wall. A cave at right side of this matha. A saint named 'Saaranga' mediteted here - So it is called so by his name.

18. RUDRAKSHA MATHA : A huge ant hill at the side of it's Varandah. It's age is exactly not known. Age of the serpant in the out hill is also not known exactly. There is a hall in this matha. A Sivalinga with base is also here. Once a seer named Malli Sankara Swamy was offering Rudrakhas to the devotees. That is why this math named so.

19. BINDU TEERTHA : It is at a distant of one forlong - An Idol is in one of the two temples of here. That belongs to devotee Mallamma. There is a small pit in front of this temple. Pick palm full of water from here. The empty pit again fills with water. This water is called as tears of Mallamma.

20. GIRIJA SANKARA : This temple is in the compound near by the Bindu Teetha. Varahateertha is infront of it.

21. GOGARBHAM (WOMB OF COW) : This is the Gokarna Teetha near Girija Sankara temple. Once hermitage of saint Gokarna was there. It has a pet name Gokarna Mandapa.

22. OUTER VEERABHADRA : After the completion of the travel, while pilgrims reach the premises of temple they will come across with statue of Veerabhadra. He has no top Covering over him. That's why he named so. People will take circumambulation to this ferocious master and enter into the premises of temple.

23. SAAKSHI GANAPATHI : It is 1 1/2 kms far from the gate of Kailasa crossing this Ganapathi one can reach the temple of Sri Mallikarjuna. Pilgrims worship this Ganapathi. He will stay here as a vitnessee of the pilgrims. So he named as.

24. KAILASA DWARA : It is far away from Bheemuni Kolanu. One Nandi and linga are there. This is the premises of Lord Malleswara. Those who enter this, they feel as if their guest for lord is come closure and will take rest before proceeding.

25. BHEEMUNI KOLANU : It is at Six miles distance to a lake which is in Nine miles distance to village Nagaluru. It is in midst of two mountains and 500 ft down. It is believed that this vally was created by the thirsty Bheema with his GADA (Iron weapon). An idol of Bheema lingeswara Swamy is at this lake.

26. TEMPLE OF VEERABHADRA : It is in the village named Nagaluti which is 16 miles far from Atmakur. From this place up to Srisailam entire route is forest region. It is very old temple. There is a Ganapathi Staute on the bank of lake which is little bit higher than other lakes. Nandeeswara statue is in the East hall of Veerabhadra temple. As he is protecting the Pilgrims of Srisaila he is called "Kavali Basavanna".

27. HATAKESWARA : This is the last halt for pilgrims. This is 3 miles far from the temple. Here's deity is hatakeswara. There is a fresh water well in front of the temple. Flow of water and milk emarges from the temple.

28. BILHESWARA : It is at 1/2 mile distance in south direction to mukthi Sikhara. Deity is Bilheswara. It is the place of saints.

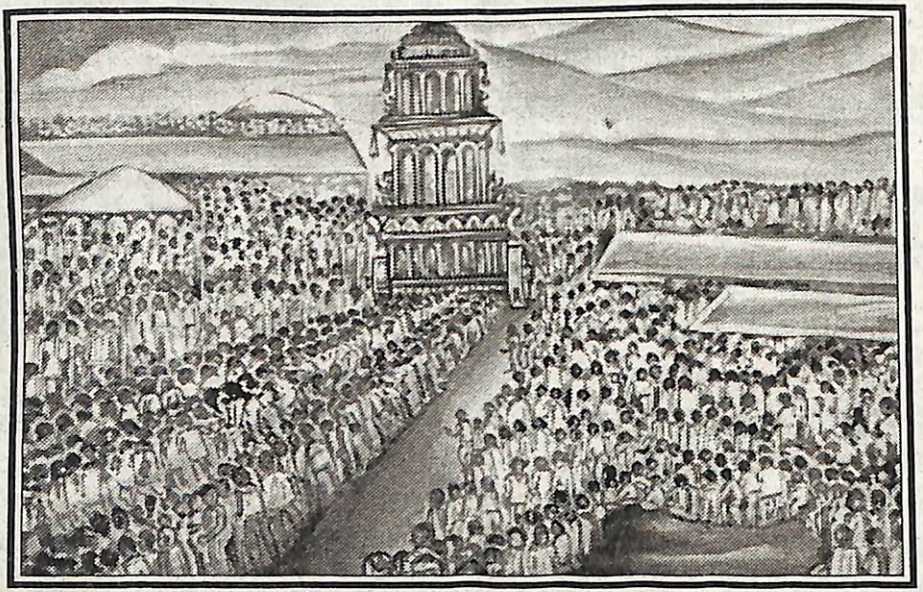
29. MUKTHI SIKHARA : 1 1/2 mile from Sikhareswara in South - East direction. Main deity is Karma Hareswara who demolishes all the karmas of humans.

30. SIKHARESWARA TEMPLE : 6 miles from Mallikarjuna temple. This temple is on high peak of Srisaila. We can watch the peak of Mallikarjuna temple from here. People and epics state that those who are able to watch the peak of Srisaila Mallikarjuna temple's peak from here will attain salvation and they have no reincarnation. Main god is Veera Sankara here.

EPILOGUE

"My dear husband! you have gifted Srisaila as more sacred than Kailasa to human beings. But why they are unable to gain benefit out of it? Why sins and sinful persons are increasing day by day?" asked innocently goddess parvathi. Lord Siva hugged Parvathi gently and reached earth. He came to a place which is nearer to Srisaila Kshetra. Both are in old couple pose. Then purposefully Lord Siva dropped in to a pit of mud. Parvathi is crying and begging the travellers to save her husband. Some are passing away. Some are expressing their sorrow and escaping from there. Some are stunned and stand still. Then Parvathi said, "Any body of you, who haven't committed sin, please come and save my husband". Seer, saints, ascities kept quite. But a prostitute came forward and said "I visited Srisaila. so I have no sins with me". She immediately pulld out lord Siva from the mud.

Every body proceeded in their ways. Then Lord said to goddess, "Look! there are meny people who worshipped me, who penanced for me, who visited Srisaila meny times. But they have no confidence that they really removed from sins. But that prostitute has devotion and faith. Due to the lack of faith only humans are committing sins and suffering. Those who have full faith - they will get result. Those who read, listen and hear the celebrity of Srisaila are eligible for my grace."



RADHOSTAVA ON EVERY SIVA RAATRI

Annexure

SRI SIVARATHRI MAHATYMAMU

Once at the beginning time of creation, Lord Brahma had started on his Hamsavahan (a Swan vehilce) for Universal travel to observe his creation. Then he had five faces. As he was travelling, he visited 'Ksheera Samudra' the milk ocean. Lord Sri Maha Vishnu was seen in sleeping position on serpant bed (Seshapanupu). Lord Brahma had aggrevated by the negligence of Vishnu, who had not worshipped the creator. Soon Brahma came closure to Vishnu and awoke him and said, "I am the first God and creator of every thing. Worship me and get my blessings". Madhava offended by his words. Actually Brahma was born from the navel of Vishnu. He didn't liked the words of Brahma. Even then Lord vishnu said gently; "Brahma! you might be created the world. But don't forget that I am the creator of you. Even though you are eldest to al lokas, you are my son. A son should give respect to his father but not father. ok!" But Brahma was not convinced. He was rigid on his version. Both Brahma and Vishnu argued for a long time. Gradually it had lead to battle between them. Brahma released 'Maha Saivasthra' and Vishnu 'Maheswarasthra' one on other. Entire universe explored like any thing by the power of these two mega veapons. Deilies ad saints rushed to Srisaila and prayed lord Siva. Instantly Lord Siva stood as a gigantic fire pillar in midst of two horrible Mahasthras and Brahma, Vishnus. The two were stunned. They never saw such a huge strange structure and

fascinated. With curiocity to find the both endings of the strange structure, they betted that who will find ending of the structure he will be the great one. Then to find the base end lord Vishnu moved downwards, and Brahma upwards to find the peak. Lord Vihnu dwelling lower lokas like Patala etc.. but failed to find the base. He returned Vaikuntha with vexation. Brahma proceeding to upper lokas like swarga loka etc. but no result. Middle of the way Brahma was come acrossed with a cow and caldera flower falling down. Brahma asked them. But they also replyed that they had not seen the peak. Lord Brahma had a wicked plan. He greeded them and said, " I will tell that I have seen the peak. You both stand as vitnessees before Lord Vishnu. ok!" The cow and caldera agreed and they three reached Ksheera Sagara. Brahma lied before Vishnu that he had seen the peak. The flower Caldera siad'Yes', The cow also moved her face supportingly but swinged her tail opposing. But Lord Vishnu didn't observed the tail of cow and prepared to bow down before Brahma. A tone from holy heaven roared preventingly vishnu and said, " Stop Mahavishnu. Brahma is lieing". Lord Siva manifested between Brahma and Vishnu. He got anger with lier Brahma and spontainiously created Bhairava to punish Brahma. This Bhairava plucked out the fifth head of Brahma. From then Brahma is having 4 faces. Lord Siva cursed Brahma as he will not have temples or towers, rituals and worships on earth. Flower calder was also cursed by Lord Siva as it is not elegible in performing pooja. Cow also faced half curse of lord Siva. By this, cows back portion became sacred than face. Lord Vishnu was graced by Lord Siva. From then Lord Vishnu attained same stature in rituals and worships with lord Siva.

With deep consolalion, lord Brahma and with great satisfaction Lord Vishnu praised Lord Siva in meny ways. Flatiolent Lord Siva over pleased by their worships and said, "This day I am very much satisfied with your affection and devotion. This day is so, auspicious for the universe and earth as well. From today onwards this day is called 'MAHA SIVARATRI' i.e. on Maagha Bahula Chaturdasi in Arudra Star. Those who worship me along with Parvathi or my Sivalinga they receive my mercy. I will like them more than Kumara Swamy. They become 'Purushottama'. Those who undergo fasting and 'Jagarana' (waking up whole the night) on this day with control over their 'Indriyas' and worship me with devotion and pure heart, they will get the result of sacredity of worshipping me throughout the year. This time is too auspecious to install Sivalinga, Siva Kalyana. This place will be renowned as 'Lingasthana' because I appeared you in the form of linga. This place is famed by name 'Arunachalam'. The worshipper of linga who recited the name of Siva will certainly attain gradullay the sanctity, sacredity, almilty and Salvation."

Brahma and Vishnu were very much grateful to Lord Siva an asked "Please explain how to perform this Sivarathri Vratha blessed b you".

WHEN SIVARATRI IS PERFOMED

In every month, the day of 'Bahula Chaturdasi' is treated as Sivaratr But in magha maasa. Once in a year on the day of 'Bahula Chaturdas is performed as Maha Siva Ratri . It is believed auspecious day whe Mahasivaratri falls on Tuesday.

PROCEDURE OF VRATHA

Early in the morning after completing the daily routine, one shoul worship Lord Siva, reciting "Siva ratri Vratham Kaarishye - Tan Mah phalam Nirvighnamastu Tatprasadat Jagatpate". Then have to perfor Anganyasa, Karanyasa after this'Siva Panchakshari' has to recite for 100 times. Next Rudrabhisheka is to be performed with short wa (laghunyosa) or long way (Mahanyasa). Entire the day should be i fasting. In the evening, one should apply the paste of black gingil seeds and take bath. Should wear Vibhuti (holy ash), bastard chai (Rudraksha mala) sitting towards East and worship lord Siva entire th night. Those who perform 'Sivaradhana' whole the night they will b released from greatest sins like Brahma hatya, all kinds of diseases an eight kinds of poverties and attain *'Siva Saannidya'* at the end.

Om Tat Sat Om

SANCTITY OF SRISAILA

Supreme Lord of this kshetra is Lord Mallikarjuna Swamy. He i the most gracefull god who offers abundant passion and salvation to hi devotees. Here's goddess is Bhramaramba Devi who demolishes all sin of devotees and eradicates all types of fears and protects for ever.

Speciality of Srisaila kshetra is it has 4 royal entrances in fou directions. This is a rare topography of endowment history. It has eigh peaks, Nine Banana Gardens, cave pits in sets of nine this is anothe speciality. It is a splended and glorious holy place with Eight Bhairava nava nandis and Nava Peethadhipatis. This is the most sacred secon important Jyothirlinga out of 12 which are believed as Lord Siva himse manifested as Jyothrilingas. By epics of India, scholors had stated that holy places offer instant salvation They are 1. Kaasi 2. Arunachalam Srisailam

||*Slo*|| *Kaasyanatu Maranaanmuktihi Smarana Darunachale*
Darsana Deva Sri Saile Punarjanma Na Vidyate||

It means by facing death in kaasi, Reciting Bhagavannama i Arunachalam and just visiting Srisaila Kshetra men are attaining salvatio - the Mukthi. World famous quotation is , "Sri Saila Sikharam Drushtv Punarjanma Na Vidyate".